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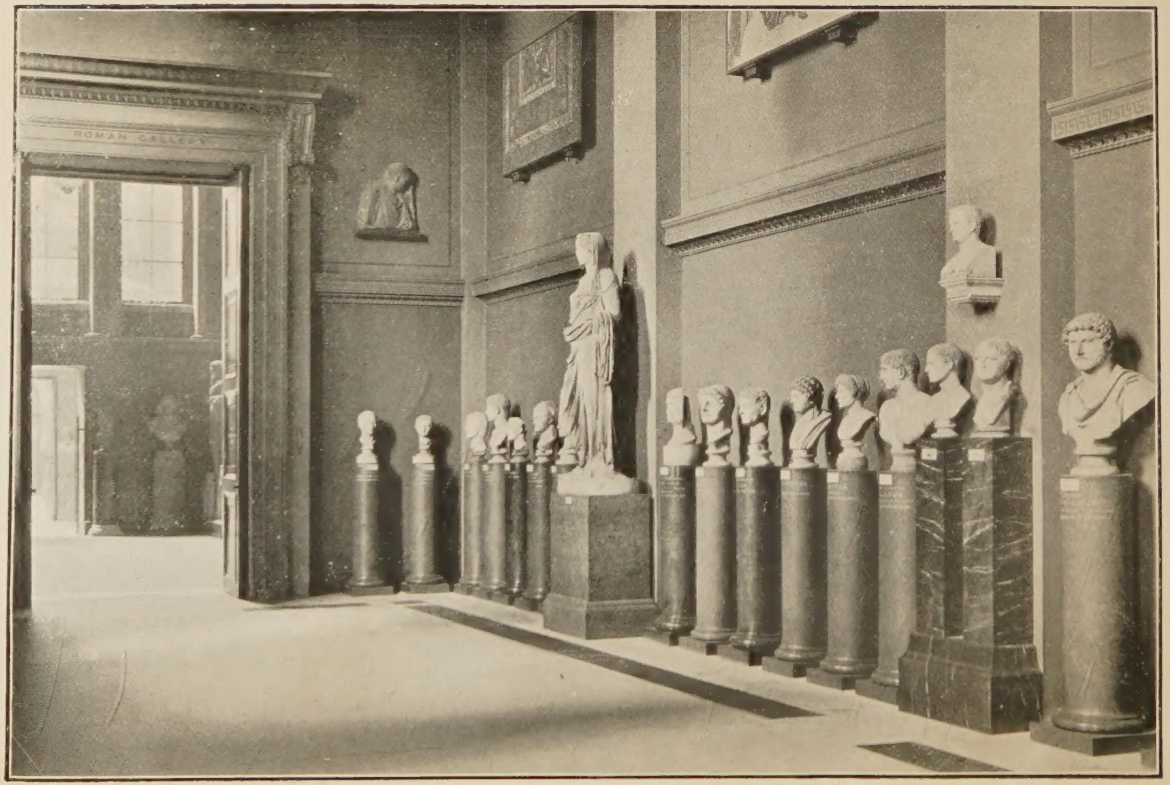

THE ROMAN GALLERY.

THE BIBLE AND THE BRITISH MUSEUM

BY

ADA R. HABERSHON

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"THE STUDY OF THE PARABLES," "THE STUDY OF THE TYPES,"

'OUTLINE STUDIES OF THE TABERNACLE," ETC.

WITH A PREFACE BY

SIR ROBERT ANDERSON, K.C.B., LL.D.

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WHY AND WHAT AT THE BRITISH MUSEUM

BY

LETTICE BELL

Author of

"TABERNACLE TALKS WITH LITTLE PEOPLE,"
"GO-TO-BED STORIES," ETC.

For the big family of little
"Why's" who have been—
are going—and cannot go to
THE BRITISH MUSEUM

With a Preface by
REV. G. CAMPBELL MORGAN, D.D.

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PREFACE

by

Sir Robert Anderson, K.C.B., LL.D.

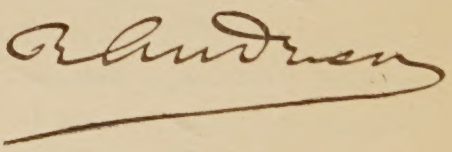
My friend, the author of *The Bible and the British Museum*, has asked me for a few words by way of preface, and I gladly respond. For I deem it both a pleasure and a privilege to be allowed to identify myself with her book. I have read it with very great interest, and I hope to have it as my companion in future visits to the great Bloomsbury treasure-house.

But its chief value will not be as a guide-book to the Museum, but as a handbook to the Bible. The avowed aim of the sham "Higher Criticism" is to get rid of the miraculous—that is, of the Divine element in Scripture. And in furtherance of this aim no effort has been spared to shake confidence in its historical accuracy. The book has yet to be written which will record in detail the struggle by which the assailants of the Bible have been driven out of one position after another by the discoveries of archæology; but the present volume marks out the lines on which that *magnum opus* will be framed.

023437

Even Nebuchadnezzar was at one time regarded as a myth. And it seems but yesterday that Amraphel (the Hammurabi of the Inscriptions) was rescued from that same category. But these famous kings of ancient Babylon now stand out among the greatest figures of ancient history. And thus one after another of "the assured results" of modern criticism is destroyed by the spade of the explorer.

But Miss Habershon's book is fitted not merely to confirm the faith of waverers, but to make the Bible more interesting to all who prize it as the Word of God; and it will, I doubt not, be warmly welcomed and widely read.



INTRODUCTION

A LABOURING man had come up from the country for a holiday in London. He seemed strong and active, though his hair was grey; and standing in the Roman Gallery, he looked wonderingly at the long line of statues and busts of the Roman Emperors. As I pointed out one and another to a friend with me, he stepped forward and said, "Have they got Julius Cæsar here?" I at once told him that the bust stood at the end of the gallery (*Frontispiece*), and he walked towards it, but soon came back again, evidently not quite satisfied. I asked him if he had found it.

"No," he said, "I couldn't see him." So I took the old man back to where it stood, and pointed it out.

"Is he the one that took Jerusalem?" he asked.

"Oh no," I replied, "that was Titus; his statue is up on the wall."

He at once placed himself in front of the bracket on which it stood, and gazed up for some minutes, then went to one side, then to the other, and examined the face well (*Frontispiece*).

"You are interested in these things?" I inquired.

"Yes," he replied, "and now I can tell folks when I go home that I've seen him. Which is the one that was alive when Jesus Christ was crucified?" I soon showed him Tiberius Cæsar, and then Augustus, telling him how God

had through his means set the whole Roman world in motion, in order that according to prophecy Christ might be born in Bethlehem. And then I asked him if he knew the Lord Jesus Christ. With a bright satisfied look lighting up his fine old face, he said, "Ah, yes! one gets to know summat of Him in a lifetime."

There were many things to be seen in London, but evidently the British Museum stood first and foremost in his estimation, because he could there see portraits of those about whom he read in the Bible.

Many of us, like this old countryman, take a keen interest in being able to look on the sculptured features of the very men whose names are familiar to us through our study of Scripture, or in gazing at the monuments executed at their command.

What a fascination there is in actually looking at the very objects upon which the eyes of the Apostle Paul rested, or in standing before the colossal Egyptian statues under whose shadow the patriarchs themselves stood.

Bible students in the British Museum have two special requirements. First, they need help in finding the objects which are of most interest, and second, they want to be able to look at the passages of Scripture illustrated by the monuments. In this volume an endeavour is made to meet these two requirements.

Those who visit our national storehouse of antiquities for the first time scarcely know where to begin. With guide-book in hand they go round gallery after gallery, looking for the objects bearing upon Bible history; and long before they have discovered them all, their time has gone.

We need to make a selection out of the various departments, looking at a few things in one gallery, and then passing on to another section. By means of the illustrations, reproduced from beautiful photographs taken specially to illustrate this volume, it will, it is hoped, be found quite easy to find most of the objects mentioned, and even those who cannot visit the Museum will be able to follow us in our walk through the collections.

It would be difficult to look at passage after passage of Scripture in the galleries themselves, and to turn over the pages of the Bible when standing in front of the monuments. A notebook in which all the passages had been carefully collected has for many years been found invaluable, when again and again little companies of Bible students have walked round the galleries listening to the words of Scripture, which seemed to have new meaning when studied with British Museum commentaries.

It was at the very earnest request of several members of such parties that these gallery talks have been prepared for publication. Additions have been made, so as to include more objects than can be seen in one visit.

The last two chapters, although they do not deal with things actually mentioned in the Bible, are on subjects which should be of very keen interest to every lover of the Word. The history of the Book itself is illustrated in a most complete series of MSS. and books in the libraries; and the centuries of "Church History," since the days of the Apostles, are in a wonderful way represented in this priceless collection.

"Church History" is too little studied in these days, but here we can take a comprehensive view of the whole

as it is unfolded page by page before our eyes. It is well to remind ourselves of what our fathers suffered in order to win for us the religious freedom which we enjoy.

My debt of gratitude to Sir Robert Anderson is very large, not only for the Preface which he has so kindly written, but for all the inspiration and help received from his books and his teaching.

I would also express my grateful thanks to Rev. John Tuckwell, M.R.A.S., for having most kindly read through the manuscript of this book; and to several of the officials in the British Museum for answering questions as to the verification of facts, and for directing me to some of the best authorities to be consulted.

Those who wish to know more of the ancient empires referred to in this little volume, cannot do better than study the valuable Guide Books of the various departments to which I am greatly indebted.

This book is sent forth with the prayer that it may be used of God on behalf of the truth and for the help of His children, that interest may be stirred, that study of the Bible may be encouraged, that faith may be strengthened, and that thus He Himself may be glorified.

A. R. H.

27 Devonshire Street,
Portland Place, W.

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CHAPTER I

THE ROMAN GALLERY (*Frontispiece.*)

THE Roman Gallery, which is so well shown in our frontispiece, is on our left as we stand in the Entrance Hall of the British Museum, and in our search for the objects which illustrate the Bible, it is convenient to commence here before visiting the Assyrian and Egyptian collections.

The busts in this gallery are arranged in chronological order. Standing at the end of the line we see **Julius Cæsar** (*Frontispiece*),[1] whose conquests led him to Great Britain, even before the birth of Christ. Next to him, in the corner of the corridor, there are four representations of **Augustus Cæsar**, B.C. 29 to A.D. 14, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed."[2] He did not know that by thus bringing Joseph and Mary to Bethlehem, he was preparing the way for the fulfilment of prophecy.

Next we notice **Tiberius**, A.D. 14 to A.D. 37, who ruled till a few years after the crucifixion. "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee. . . ."[3] The image of Tiberius must have been on the penny which was handed to

[1] See Note at end of this chapter.
[2] Luke 2. 1. [3] Luke 3. 1.

the Lord Jesus when He was asked, "Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."[1]

When the Lord stood before Pilate it was to Tiberius Cæsar that the Jews referred when they "cried out saying, If thou let this Man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar . . . We have no king but Cæsar."[2] And so to prove that he was "Cæsar's friend" Pilate delivered the King of kings to be crucified.

The cruel **Caligula,** A.D. 37 to A.D. 41, only reigned four years. Herod Agrippa was his friend and companion, and owed his sovereignty to him. This must have been the Cæsar to whom Cornelius gave allegiance. An equestrian statue of Caligula stands between the Entrance Hall and the Reading Room.

Claudius Cæsar, A.D. 41 to A.D. 54 (*Frontispiece*), is twice mentioned by name in the Book of the Acts. It was prophesied "that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar."[3] And when Paul came to Corinth he "found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome)."[4]

It was of **Nero,** A.D. 54 to A.D. 68 (*Frontispiece*), that the

[1] Matt. 22. 17–21. [2] John 19. 12, 15.
[3] Acts 11. 28. [4] Acts 18. 2.

Apostle Paul spoke when he said, "I appeal unto Cæsar."[1] His true character had not revealed itself in those days. The label on his statue well describes him as "the typical example in history of capricious and inordinate vanity combined with cruelty." The stories of his mad cruelty, which developed soon afterwards, have made him one of the most infamous and notorious of the Cæsars. It was truly a fiery trial through which the Christians had to pass in the days of Nero. Accused by him of having set Rome on fire, they were themselves burnt, the stakes being erected in the public gardens of Rome, and the martyrs saturated with inflammable materials, so that the blaze of their burning lit up the dark city. The Christians might have comforted one another then, as Latimer at the stake cheered Ridley many years afterwards, with the prophetic words: "We shall this day light such a candle, by God's grace, as I trust shall never be put out."

Paul's first imprisonment lasted for two years, and he was able to receive all who came to him.[2] To be a Christian was not then punishable with death; but his second imprisonment must have been much more rigorous after the wholesale massacres had nearly exterminated them. Onesiphorus, who was not ashamed of Paul's chain when he was in Rome, had to seek Paul out "very diligently" before he succeeded in finding him, and it was at the risk of his life that he did so.[3] In the same epistle, Paul tells Timothy something about his first appearance before Nero: "At my first answer no man stood with me, but all men forsook me: . . . notwithstanding the Lord stood with me, and strengthened me; . . . and I was delivered out of the mouth of the lion."[4] It was no private examination, for he says

[1] Acts 25. 10–12.
[2] Acts 28. 30.
[3] 2 Tim. 1. 16, 17.
[4] 2 Tim. 4. 16, 17.

that the strength was given to him, in order that by him "the preaching might be fully known, and that all the Gentiles might hear." We shall never know till the Day shall declare it what was the result of that brave testimony which he soon afterwards sealed with his blood.

The gospel had reached even to "Cæsar's household." Writing to the Philippians he could say, "All the saints salute you, chiefly they that are of Cæsar's household."[1] Among the courtiers and attendants of the cruel Nero were some followers of the Lord Jesus. It may be that it was through the influence of such well-known men as Aristobulus and Narcissus that the apostle owed his escape from his first captivity. As we look at the sculptured features of the Cæsars, it is well to read Romans **16,** reminding us of some of these honoured Roman citizens and their households. "Salute them which are of Aristobulus' household (or friends, *marg.*) . . . Greet them that be of the household of Narcissus which are in the Lord."[2] And we also think of "Pudens, and Linus, and Claudia," mentioned in the Epistle to Timothy,[3] the last of whom is supposed to have been a British Princess.

The Apostle Paul is not the only Bible character who is said to have been martyred by Nero .If the well-known tradition is to be believed, Peter also suffered about the same time; and we are told that Trophimus, the Ephesian, after witnessing the martyrdom of Paul, was soon afterwards beheaded. In other parts of the empire others were put to death; Erastus the chamberlain of Corinth at Philippi, Ananias at Damascus, and Aristarchus the Macedonian at Rome.

The bust of **Titus**, the son of **Vespasian,** which

[1] Phil. 4. 22. [2] Rom. 16. 10, 11. [3] 2 Tim. 4. 21.

stands on its bracket above (*Frontispiece*), reminds us of the terrible sufferings of the Jews when he besieged and took Jerusalem. The final destruction of the city had been foretold; and in the parable of the marriage feast the Lord shows that it was a judgment upon the Jews for having rejected the King's invitation, and for their treatment of His servants, especially of the greatest Messenger that King ever sent. "When the King heard thereof He was wroth: and He sent forth His armies and destroyed those murderers and burned up their city."[1] He had once called it "the city of the great King,"[2] now it is only "their city," but He will claim it again by and by. He calls the armies of Titus "His armies," for they are sent by Him.

Domitia (*Frontispiece*) was the unhappy wife of the cruel **Domitian** who succeeded his brother Titus. Tradition tells us that Dionysius the Areopagite, and Simeon the Bishop of Jerusalem, were martyred under Domitian, and it was probably he who banished the beloved disciple to Patmos. Under **Nerva** the banished Christians were recalled, and among them the Apostle John returned from Patmos. He survived till the reign of **Trajan**.

It was Trajan who gave the command to exterminate the seed of David, and by his order Ignatius, the disciple of John, having been examined by him, was brought from Antioch to Rome, and there thrown to the wild beasts.

New Testament times are covered by the reigns of these Cæsars, beginning at Cæsar Augustus, the second in the line.

Hadrian (*Frontispiece*) was not such a systematic persecutor, but many Christians must have suffered during his reign in different parts of the empire. Hadrian is the last of the Cæsars whose busts are shown in our illustration,

[1] Matt. 22. 7. [2] Matt. 5. 35.

but the long line of statues is continued all down the gallery.

The first of Justin Martyr's famous Apologies was addressed to **Antoninus Pius**, and the trial and martyrdom of Polycarp took place during this reign or that of Marcus Aurelius. The story of Polycarp is of special interest in connection with the epistle to the church at Smyrna,[1] for he was the "bishop" there, and reference is probably made to this persecution. "Unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty (but thou art rich) . . . . Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." It was Polycarp who made that memorable reply to his judge when offered freedom if he would "revile Christ." "Six and eighty years have I served Him, and He has done me nothing but good; and how could I revile Him, my Lord and Saviour?" and so he allowed himself to be led to the stake.

Justin Martyr suffered under **Marcus Aurelius,** in whose reign the second Apology was written. During the reign of **Commodus** the Christians enjoyed peace, but the persecutions again broke out under **Septimius Severus.** Many were put to death in Africa, the most celebrated being Leonidas, the father of Origen, and the two women Perpetua and Felicitas. Severus passed an edict forbidding conversions, and this drew forth the eloquence of Tertullian, the new scenes of bloodshed in Carthage causing him to write several of his famous tracts. The mother of Alexander

[1] Rev. 2. 8–11.

Severus, **Julia Mammæa,** sent for Origen, and seems to have heard from him some of the truths of the gospel.

Caracalla was the son of Septimius Severus, and is said to have had a Christian nurse and tutor. The story of his cruelties is well known, especially the massacre at Alexandria, but there was no general persecution of Christians, except in some provinces where the governors were very cruel. This was the case with Scapula, pro-consul of Africa, to whom Tertullian addressed his last writing.

The wives of two of the Emperors are represented in the corner of this gallery, **Severa,** the wife of **Philip the Elder,** and the wife of **Decius.** Philip was favourable to the Christians, and Jerome goes so far as to call him a Christian. It is known, however, that he and his wife Severa had been in correspondence with Origen.

The first great general persecution broke out under Decius, but all through most of these reigns Christians were called to lay down their lives for the truth. The edict of Nero, which made it a capital crime to be a Christian, remained unrepealed even in the days of those who may be termed good emperors, such as Hadrian, Antoninus Pius, and Marcus Aurelius. There were ten special periods of persecution between the days of Nero and Constantine (A.D. 64–A.D. 312). Augustine gives the following list of persecuting emperors:—Nero, Domitian, Trajan, Marcus Aurelius, Septimius Severus, Maximin, Decius, Valerian, Aurelian, and Diocletian.

As we look along this line of Cæsars, and try to picture the opening scenes of Church History, we see the persecutors on their pedestals and the Church of God trodden under their feet. An extraordinary change has taken place in its history when we cross the Entrance

Hall and go into the Manuscript Saloon and King's Library: there we are surrounded with evidences of a wealthy organisation. The temporal power has passed into the hands of a corrupt church. Costly books, beautifully illustrated, tell of wealthy monasteries; charters granted by and to abbots tell of the land being in their possession, and now it is the "Church" that has climbed on to the pedestal of power, and in its turn is persecuting the followers of the Lord Jesus. "In the days of Pagan Rome the Church was on the side of the martyrs. But under Papal Rome the martyrs were the victims of 'the Church.'"[1]

What has happened to bring about this great change? In which period is the Church's history most in accordance with the mind and purpose of the great Head of the Church? In the days represented chronologically by the portraits in the Roman Gallery, or in the times which brought forth the various manuscripts and documents of the Libraries?[2]

[1] Sir Robert Anderson, K.C.B., LL.D., in *The Bible or the Church?*
[2] For further illustrations of Church History, see chap. xiv. p. 116.

NOTE.—*While these pages have been in the Press two important additions have been made to the row of "Cæsars" shown in the Frontispiece, viz. a bust of* **Vespasian** *and another of his son* **Titus.** *They are placed on this side of the portrait of Nero, Nos.* 10 *and* 11 *in the line.*

THE EPHESUS ROOM.

CHAPTER II

THE EPHESUS ROOM (PLATE II.)

PASSING through the doorway at the end of the Roman Gallery (*Frontispiece*) and across the end of the Egyptian Gallery (Plate VII., p. 95), we come to the Ephesus Room (Plate II.) where are shown the remains of the great **Temple of Diana at Ephesus**.

But first we may notice in the ante-room a number of Greek statuettes, amongst the earliest of which, dating about two or three centuries B.C., is a representation of a Virgin and Child. It might easily be mistaken for an image of Romish origin, and is a striking illustration of the fact that the worship of a Virgin and Child was prominent in many of the heathen religions of the world long before our Lord Jesus was born in Bethlehem.[1]

As the germ of all Messianic prophecy is contained in Gen. **3.** 15, so the germ of all heathen mythology is found there also. We need not wonder that the words addressed to the serpent concerning the seed of the woman were perverted by him. "It shall bruise thy head, and thou shalt bruise His heel." What a triumph for the serpent (who is himself represented on so many objects in the Museum), when Christian truth became mixed

[1] See Rev. Alexander Hislop, in *The Two Babylons*.

with pagan mythology, and the worship of the Virgin and Child was incorporated with the Christian religion!

In the Ephesus Room we stand among the ruins of that very building which the Apostle Paul saw when he visited that city; and the nineteenth chapter of the Acts has a new meaning when we read it amid the shattered columns of the great temple. Beneath those huge pillars the excited mob raged when "the whole city was filled with confusion," and "all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!" We can almost hear the echo of their shouts! The story is worth reading again in presence of the ruins. "Demetrius, a silver-smith which made silver shrines for Diana," called together the craftsmen and workmen, and told them how "almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

The town-clerk found it very difficult to appease the people. He thought there was not the slightest danger of the temple suffering from the preaching of these men, but he was afraid that they themselves would get into trouble. Nero and his governors might hear of the disturbance. "For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse," and thus "he dismissed the assembly."[1]

But Demetrius was right after all. The temple was doomed, its magnificence has been destroyed, and we

[1] Acts 19. 23–41.

can stand in London in the midst of the ruins. These give some little idea of the grandeur and vastness of the building itself. A plan is shown in the illustration behind the sculptured fragments (Plate II., p. 9), and the gigantic blocks help us to picture it. The huge pillars consisted first of the square base surmounted by the sculptured drum (Plate II., p. 9), then there was the fluted column ending far above in an ionic capital (Plate II., p. 9).

Demetrius and the mob drove the apostle away, but not before he had, by his preaching, founded the Church at Ephesus. When later he sent his epistle to the Church there, he spoke of another temple of which the believers at Ephesus formed a part. "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."[1]

As we sit among the ruins of the heathen temple, which was rightly considered one of the wonders of the world, we think of this other which can never be destroyed. "The gates of hell shall not prevail against it."[2] The living stones are even now being quarried in all parts of the world, for God is still working like Solomon of old, when he said: "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house."[3]

The glory of God's temple will, one day, not merely fill Asia, or even the world, but rather will be revealed to the whole universe.

As we leave this room we notice on the right of the door a bust of **Alexander the Great.** Daniel had

[1] Eph. 2. 20, 21. [2] Matt. 16. 18.
[3] Prov. 24. 27, with 1 Kings 6. 7.

a vision of his reign and the fourfold division of his empire which was to take place at Alexander's death in B.C. 323.

"And as I was considering, behold, an he goat came from the west, on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

"And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

"And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven. . . .

"The ram which thou sawest having two horns are the kings of Media and Persia.

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."[1]

In the room of Greek and Latin Inscriptions, between the Entrance Hall and the Reading Room, there are several of later date which refer to the Temple of Diana (Nos. 448–476, 552). On the other side of the room is a Greek inscription (No. 171) from Thessalonica, which indirectly corroborates the accuracy of the Book of the Acts, for it mentions certain Magistrates, styled "Politarchs," a local title, quoted in Acts **17.** 6, 8.

[1] Dan. **8.** 5–8, 20–22.

THE ELGIN GALLERY.

CHAPTER III

THE ELGIN GALLERY (PLATE III.)

THROUGH the doorway at the end of the Ephesus Room (Plate II., p. 9) we come to the Elgin Gallery (Plate III.), which is filled with the sculptured remains of the **Parthenon at Athens.** We are here reminded of an earlier chapter in the life of the Apostle Paul when he visited that city; and we can to-day look on the very objects which he saw on the memorable occasion described in Acts **17.** "His spirit was stirred in him," we read, "when he saw the city wholly given to idolatry."[1] The model in one of the Cases at the end of the gallery (Plate III.) shows how the temples were grouped together upon the Acropolis. The Parthenon could be seen from **Mars' Hill,** which is shown in the model, and possibly the altar "to the unknown God" was also near at hand. As the apostle told his hearers of the One whom they ignorantly worshipped, we can imagine him pointing to these wonderful specimens of Greek art as he cried, "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands." And later, he said, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."[2] Probably there was no stone on earth

[1] Acts **17.** 16. [2] Acts **17.** 24, 29.

at that time more beautifully graven than these specimens of Greek art, and nothing has equalled them since. It is noteworthy that this is the only place in the New Testament where the word "art" is used in this sense; though the *Englishman's Greek Concordance* shows that the Greek word for which it stands is rendered "occupation" in Acts **18.** 3, and "craft" in Rev. **18.** 22.

The model of the Parthenon (Plate III., p. 13) shows where the various portions were placed. The outside was decorated above the columns by the "metopes," the square slabs ornamented with high relief which are on the walls of the gallery (Plate III., p. 13). Below them we have the remains of the frieze (Plate III., p. 13), which can be seen on the model running round the building within the outer pillars. The most beautiful groups of sculpture were on the Eastern and Western "pediments," the triangular spaces at the two ends of the building. These broken fragments are all that are left of the wonderful groups of Grecian gods and goddesses, but they still retain much of their grace, and are considered amongst the best known specimens of the Greek art of Pheidias and his times.

The Eastern pediment, representing the birth of Athenè (Plate III., p. 13), must have been specially beautiful. Emerging out of the sea at one angle was the chariot of the rising sun. The horse, as it comes up from the waves, is full of life and spirit, and the power of the conception has made this horse's head deservedly famous. At the other end of the pediment the chariot of Selenè, the Moon-god, or Night, is sinking beneath the horizon.

Paul's visit to Athens took place some time before the scene at Ephesus to which we have already referred (p. 10), but the fame of his address at Mars' Hill seems to have reached Demetrius. It was at Athens that Paul

had so notably proclaimed that "they be no gods which are made with hands."[1] If he could thus speak against the temples on the Acropolis, it was no wonder that Demetrius feared for the temple of Diana.

The tall pillar on the left of the illustration (Plate III., p. 13) and the figure opposite came from the Erictheon, which stood on the Acropolis a little below the Parthenon. Probably these objects were also seen by the apostle on that memorable occasion.

[1] Acts **19.** 26; **17.** 24, 29.

CHAPTER IV

THE HITTITE SECTION (Plate IV.)

Passing through the doorway in the centre of the Elgin Room, we cross the Nimroud Central Saloon, and stand for a few minutes with our backs to the great statue of Rameses II. in the Egyptian Gallery, the gallery shown in Plate VII. In the distance (Plate IV.) we see a small portion of the eastern pediment of the Parthenon in the room we have just left. We also see the Nereid Room, full of Greek sculptures; and nearer still are the Assyrian and Babylonian remains. Thus we are surrounded by the records of several great world-powers, Egypt and Greece, Assyria and Babylon, whilst in the little strip of corridor in which we stand another nation is represented, viz. the **Hittites.**

Some years ago the so-called "higher critics" of the day used to refer to the Bible mentions of this people as one of the evidences of the imagined inaccuracies of the Bible. They themselves knew nothing about the Hittites, therefore the Hittites could not have existed! They have had to give up this point of attack. The Bible has been proved absolutely correct on this subject as on others. The Hittite remains, with the quaint picture writing, "unknown hieroglyphics" as the description upon the monuments calls them, prove the existence of a great nation or group of nations. Other discoveries corroborate

THE NIMROUD CENTRAL SALOON.

the Bible accounts, and show that the Hittites were a powerful people. The Egyptian poet Pentaur, celebrating the triumphs of Rameses II. at the time of Egypt's greatness, described one of his wars with them. At the commencement he speaks of them as the "miserable Kheta," but after the war they are "most noble Kheta," showing that they belonged to no puny tribe, but were a mighty nation which rivalled even the Egypt of the 18th and 19th dynasties.

Many are the references to the Hittites in the Bible.

Abraham purchased the cave of Machpelah from "the people of the land, even the children of Heth,"[1] and from "Ephron the Hittite."

Their city "Hebron was built seven years before Zoan in Egypt."[2]

They also founded Jerusalem, for we read, "Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite";[3] and it was "the land of the Hittites" that was promised to the children of Israel for an inheritance.[4]

Esau married "Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite, which were a grief of mind unto Isaac and to Rebekah."[5]

Ahimelech the Hittite and Uriah the Hittite were amongst the followers of king David.[6]

Toi, king of Hamath, a Hittite city, sent his son Joram with a present of "vessels of silver, and vessels of gold, and vessels of brass; which also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued."[7]

[1] Gen. **23.** 3–20. [2] Num. **13.** 22. [3] Ezek. **16.** 3.
[4] Josh. **1.** 4; Judg. **1.** 26. [5] Gen. **26.** 34, 35.
[6] 1 Sam. **26.** 6; 2 Sam. **23.** 39. [7] 2 Sam. **8.** 9–11.

Solomon had horses and chariots brought out of Egypt for the kings of the Hittites;[1] and "he loved many strange women," amongst them "women of the Hittites."[2] Thus he disobeyed all the three commandments given to those who should be "set king" over Israel. "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses. . . . Neither shall he multiply wives to himself . . . neither shall he greatly multiply to himself silver and gold."[3]

"As for all the people that were left of the Hittites and (other nations) which were not of Israel . . . them did Solomon make to pay tribute."[4]

The incident related in 2 Kings 7 shows that even later the Hittites were a powerful people, for, when the Syrians besieged Samaria and the Lord interfered in the behalf of Israel, He "made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites and the kings of the Egyptians to come upon us."[5] The Hittites and the Egyptians are thus put on an equality, and the Syrians were so smitten with terror that they fled precipitately.

It is probable that the first heathen congregation to which the gospel was preached by the Apostle Paul was of Hittite origin, for "when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down unto us in the likeness of men."[6] Some have held that this was a Hittite dialect.

[1] 1 Kings 10. 28, 29.
[2] 1 Kings 11. 1.
[3] Deut. 17. 16, 17.
[4] 2 Chron. 8. 7, 8.
[5] 2 Kings 7. 6.
[6] Acts 14. 11.

CHAPTER V

THE NIMROUD CENTRAL SALOON (Plate IV.)

There were seven great monarchs who ruled over Assyria and Babylon who were closely connected with Bible history.

They were—

Shalmaneser II., B.C. 860–825.
Tiglath-Pileser III. or **Pul**, B.C. 745–727.
Shalmaneser IV., B.C. 727–722.
Sargon, B.C. 722–705.
Sennacherib, B.C. 705–681.
Esarhaddon, B.C. 681–668.
Ashur-bani-pal, B.C. 668–626.

The monuments of these kings fill this and the Nineveh Gallery and also the Assyrian Saloon and Basement.

In the centre of our illustration (Plate IV., p. 17) behind the celebrated "Black Obelisk" stands a slab with rounded top. This monolith records the early conquests of **Shalmaneser II.** It tells how, on the occasion of one of his inroads into Syria, he found drawn up against him a strong allied army consisting of the troops of Damascus, Hamath, and others. Among the confederates were **Ahab** king of Israel and **Benhadad** king of Syria. A battle, which is described on the stone, was fought at Karkar. This is not mentioned in the Bible, but we read there how

Ahab, contrary to God's command, spared the life of Benhadad and "made a covenant with him."[1] "And they continued three years without war between Syria and Israel."[2]

It must have been during this three years, probably at its close, that Shalmaneser fought against them and broke up the confederacy, for immediately afterwards Ahab king of Israel made an alliance with Jehoshaphat king of Judah, in order to recover Ramoth in Gilead and take it "out of the hand of the king of Syria."[3]

The discovery of this monolith gave an incidental proof of the accuracy with which the cuneiform or wedge-shaped writing of the Assyrian monuments had been deciphered. The stone was found at Kurkh on the right bank of the Tigris, and when sent home was deciphered by Sir Henry Rawlinson. He read that Shalmaneser had set it up by the side of a similar inscription by his father, **Ashur-nasir-pal**. Word was therefore sent to those who were exploring to dig again in the same place, and the companion monolith was found. It stands opposite the doorway leading to the Assyrian Basement.

The celebrated "**Black Obelisk**" (Plate IV., p. 17) stands in the centre of the Nimroud Saloon; and is of special interest, because it mentions two well-known Bible characters, **Jehu** and **Hazael**, the two whom Elijah was commanded to anoint, and to whom Elisha conveyed the news that they should reign over Israel and Syria.[4]

The obelisk represents Shalmaneser receiving the tribute of five different nations, and among them, on the second row, is depicted the tribute of "**Jehu** the son of **Omri**"; the figure bowing down being either Jehu himself

[1] 1 Kings **20**. 34. [2] 1 Kings **22**. 1. [3] Vers. 2, 3.
[4] 1 Kings **19**. 15–17; 2 Kings **8**. 7–15; **9**. 1–6.

or his ambassador. The word "son" is used very loosely, or probably the Assyrians had not heard that Jehu had usurped the throne, and so called him "the son of Omri,' as though he had been the son of Ahab his predecessor. Samaria itself was called Bit-Omri the house of Omri, and this agrees with the account of the founding of the city. "Omri bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer owner of the hill, Samaria."[1]

The large historical text which runs round the base of the obelisk describes the conquests of Shalmaneser. No mention is made of Jehu, but "it is stated that he captured 1,121 chariots and 470 battle horses, and the whole camp of 'Hazael king of Damascus.' . . . From a paper squeeze in the British Museum, we learn that Shalmaneser II. received tribute from Jehu during the expedition against Hazael."[2]

In the Book of the Kings we read that "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel."[3] It is therefore very probable that Jehu sought the help of the king of Assyria against Hazael; but, if so, the help received was of no avail, for we see from these passages that Hazael and his son continued to trouble Israel until at last "the Lord was gracious unto them and had compassion on them."[4]

The seated figure, the back of which is shown in the illustration (Plate IV., p. 17), represents Shalmaneser himself. The account of the last nine years of his reign is

[1] 1 Kings **16.** 24.
[2] *Guide A*, p. 30.
[3] 2 Kings **10.** 31, 32.
[4] 2 Kings **13.** 3, 22, 23.

given on the Balâwât Gates in the Assyrian Basement (see p. 32).

In the Nimroud Central Saloon there are several inscriptions of **Tiglath-Pileser III.**, or **Pul.** He is associated with several kings of Israel and Judah. "**Ahaz** sent messengers to Tiglath-Pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. And Ahaz took the silver and gold that was found in the house of the Lord, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria went up against Damascus and took it. . . And king Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria, and saw an altar that was at Damascus,"[1] of which he had a copy made.

Menahem king of Israel also paid tribute. "And Pul the king of Assyria came against the land, and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand . . . so the king of Assyria turned back and stayed not there in the land."[2] This alliance only lasted during the lifetime of Menahem. In the days of Pekah, Tiglath-Pileser carried captive to Assyria the Reubenites, the Gadites, and the half tribe of Manasseh.[3] The two and a half tribes had begged that Moses would allow them to settle on the wilderness side of Jordan. The land first obtained was first lost, and thus began the first stage of the captivity of Israel. The two names for this monarch are given in 1 Chron. **5.** 26, but the verb which follows is in the singular, showing that they were different names for the same person. "And the God of Israel stirred

[1] 2 Kings **16.** 7–18. [2] 2 Kings **15.** 19, 20.
[3] 2 Kings **15.** 29; 1 Chron. **5.** 26.

up the spirit of Pul king of Assyria, and the spirit of Tiglath-Pileser king of Assyria, and he carried them away." "In the Babylonian dynastic tablets discovered by Dr. Pinches, the two years' reign of Tiglath-Pileser is given as that of Pulu."[1]

The great man-headed bull and lion on either side of the doorway record the conquests of the father of Shalmaneser II. The claws of the one and the hoofs of the other enable us to see which is which. They each have, as usual, five legs; so that, whether looked at from the front or the side, they appear correct. Such figures were the protectors of the royal pathway, and were set up at the entrance of the palace to protect the king's going out and coming in. Jehovah, the confidence of the Psalmist, is contrasted to the gods in whom the heathen trusted. "The Lord shall preserve thy going out and thy coming in."

Passing between these two great figures we enter the Nimroud Gallery. Most of the wall-pictures tell of the doings of the same king, Ashur-nasir-pal, who is not directly connected with Bible history. There are, however, two or three things of special interest to the Bible student, viz. the figure of a fish deity (No. 30), reminding us of **Dagon,** the god of the Philistines, spoken of in 1 Sam. **5**. 2–5; and 1 Chron. **10**. 10. To those who were familiar with the worship of this fish god, the miraculous preservation of Jonah would appeal with special power.

There are in this gallery several representations of what were probably meant for sacred trees. The "**groves**" which are so often mentioned in Scripture—rendered in the Revised Version "asherah"—may have been sacred trees of this description.

[1] Prof. Sayce in *The "Higher Criticism," etc.*, p. 404, and *The Records of the Past*, New Series, vol. i. p. 18 *n.*

On several of the wall-pictures on the right, a small figure within a winged circle represents the god **Ashur,** who is protecting the king in battle and fighting for him, reminding us of the words concerning the God of Israel "The Lord shall fight for you, and ye shall hold your peace."[1]

[1] Ex. 14. 14.

CHAPTER VI

THE ASSYRIAN SALOON AND BASEMENT

RETURNING to the doorway, near the human-headed bull and lion, we pass into the Assyrian Saloon. In the anteroom are sculptures and inscriptions of **Tiglath-Pileser,** and in the farther corner the noted wall-picture depicting **Sennacherib** before **Lachish**. The inscription in front of the king says: "Sennacherib, king of hosts, king of Assyria, sat upon his throne of state, and the spoil of the city of Lachish passed before him." The Bible account says: "After this did Sennacherib send his servants to Jerusalem (but he himself laid siege against Lachish, and all his power with him)."[1] It was at this time that Hezekiah king of Judah sent to the king of Assyria to Lachish,[2] and paid him tribute of "three hundred talents of silver and thirty talents of gold," the tribute which is evidently referred to in the "Taylor Cylinder" (see p. 74).

Passing round the gallery, entering at the farther side, we see, after the war pieces, a series of hunting scenes. Some of the figures at the end of the gallery are most elaborately carved with very fine workmanship, the patterns on the dresses being minutely finished. We read in Ezekiel of such in the description of the sin of Samaria when she went after "the Assyrians her neighbours, captains and rulers, clothed most gorgeously, horsemen riding upon horses, all

[1] 2 Chron. **32.** 9; Isa. **36.** 1, 2. [2] 2 Kings **18.** 13–16.

of them desirable young men . . . she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea."[1] (An example of the use of vermilion is to be seen inside the Egyptian tomb in the centre of the Assyrian Basement.)

On the wall-pictures in the corner of the gallery are some beautiful little figures of antelopes, and on the last side of the gallery is a long series of pictures of **lion hunts.** This was doubtless king Ashur-bani-pal's favourite sport. We see the cages in which the lions were kept. The lions into whose den Daniel was cast were evidently those kept for the royal sport. We notice how the cages were opened by a man at the top raising a door in the front. The character and animation depicted in the representations of the furious lions is very striking, and many of them show a remarkable knowledge of anatomy and physiology. One lion has been wounded by an arrow that has pierced the spinal cord, and the hind part is instantly paralysed; another is furiously biting at the wheel of the king's chariot.

Descending the stairs, we come to the Assyrian Basement, where some of the campaigns of **Ashur-bani-pal** are represented. These are full of interest to the Bible student. He was the son of Esarhaddon and the grandson of Sennacherib, and is once mentioned by name in the Bible, where reference is made to "the nations whom the great and noble Asnapper brought over and set in the cities of Samaria."[2] In the previous verse there is a long list of these nations, and amongst them are mentioned "the **Babylonians,** the **Susanchites** . . . and the **Elamites.**" These three conquests by Ashur-bani-pal are depicted on the walls here and in the Nineveh Gallery

[1] Ezek. 23. 12, 14, 15. [2] Ezra 4. 9, 10.

upstairs. They are illustrations of a part of this one verse —a verse full of hard names, which in our reading we are inclined to pass over as of no interest to us.

(1) On the right-hand side we see the campaign against **Shamash-shum-ukîn** king of **Babylon,** the brother of Ashur-bani-pal. On the death of Esarhaddon the empire was divided between his two sons, Babylon being the vassal of Assyria; Shamash-shum-ukîn had rebelled, and had persuaded "other nations" to join in the revolt. This probably illustrates a passage in Bible history in the life of **Manasseh.** We are told that on account of his sin "the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon,"[1] but no other reason is given for his captivity. He must have joined some such revolt, possibly this very one. The captivity of Manasseh is placed by some in the time of Esarhaddon, and by others in that of his son Ashur-bani-pal, and connected with the revolt of Shamash-shum-ukîn. Manasseh is mentioned in the lists of kings who paid tribute to both Esarhaddon and Ashur-bani-pal.[2] The so-called "higher critics" found in this verse another fancied proof of the inaccuracy of Scripture. Nineveh is the capital of Assyria, said they, not Babylon, but these discoveries and the historical tablets which describe the events, prove the accuracy of the Bible account, for the kings of Assyria ruled over Babylon as well as Assyria.

(2) The campaign represented in the next series illustrates the taking of a city in **Susa,** and this is linked with a much earlier chapter in Bible history. Ashur-bani-pal, when he took the city of Susa in **Elam,**

[1] 2 Chron. **33.** 11.

[2] Prof. Sayce in *The "Higher Criticism" and the Monuments*, pp. 386–389.

recovered an image of the goddess Nana which had been captured long years ago from the city of Erech and carried into Elam. In his inscription he says: "Nana who 1,635 years had been desecrated, had gone and dwelt in Elam, a place not appointed to her; and in those days, she and the gods her fathers proclaimed my name to the dominion of the earth. The return of her divinity she entrusted to me thus: 'Ashur-bani-pal from the midst of Elam (wicked) bring me out and cause me to enter into Bitanna.' The will commanded by their divinity which from days remote they had uttered, again they spoke to later people. The hands of her great divinity I took hold of (and) the straight road rejoicing in heart she took to Bitanna."[1] The image of the goddess Nana had been taken when Erech and Ur were sacked by Elamite kings, and this was evidently in the time of Abraham. Two hymns have been found making lament over this same calamity, saying how "the great lady dwells in the hostile land." In the fourteenth chapter of Genesis we find a confederacy of kings, including an Elamite king, making war on the kings of Syria. "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations."[2] There is strong proof in the Museum that reference is made to these very kings (see p. 57–60).

The Elamite invasion of Ur was probably one cause of the migration of Terah and his son Abraham. The words of Joshua seem to indicate that Terah was an idolater: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods,"[3] and if he were driven out of Ur because of a foreign invasion, and wanted

[1] *Records of the Past*, First Series, vol. i. p. 88.
[2] Gen. **14.** 1. [3] Josh. **24.** 2, 14, 15.

to go to a city where the same god was worshipped as in Ur, he would have chosen Haran, for the Moon-god was worshipped in both (see p. 77). The fact that he named his son Haran before this, suggests a connection of the sort: "Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees."[1]

(3) A small slab on the side of this room represents Ashur-bani-pal and his queen drinking wine in a garden. It reminds us of the description of Esther's feast, "the banquet of wine," where Esther, like the king in the picture, reclined upon a bed;[2] and "the king (Ahasuerus) arising from the banquet of wine in his wrath, went into the palace garden," like the garden here represented.

This picture is evidently the sequel to the wall-pictures in the Nineveh Gallery, which depict the wars in **Elam,** the death of the king of Elam, and the carrying away to Babylon of the king's head. While the king and queen are feasting in the garden this gruesome trophy is hanging on a tree. Thus we have represented on these wall-pictures the expeditions of Ashur-bani-pal against three of the nations mentioned in Ezra **4.,** viz. "the Babylonians, Susanchites, and Elamites."

The inscription of **Sargon,** near the staircase, carries us back to a much earlier date, for he was the great-grandfather of Ashur-bani-pal. Though he is only once mentioned by this name in the Bible (Isa. **20.** 1), see p. 31, he is intimately connected with Bible history, for it was he who took **Samaria. Shalmaneser IV.** had begun the siege, but before the city was captured Sargon had revolted. "Against him (Hoshea) came up Shalmaneser, king of Assyria, and Hoshea became his servant, and gave him presents. And the king of Assyria found con-

[1] Gen. **11.** 28. [2] Esth. **7.** 7, 8.

spiracy in Hoshea," and imprisoned him. "Then the king of Assyria (the Shalmaneser mentioned in a preceding verse) came up throughout all the land, and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria (Sargon) took Samaria, and carried Israel away into Assyria."[1] This large wall-tablet records some of Sargon's conquests, **Judah** and **Hamath** being mentioned. The captives from Hamath, which he took two years after Samaria, were amongst those "placed in the cities of Samaria, instead of the children of Israel."[2] The tenth chapter of Isaiah refers to these same conquests. Sargon, though he knew it not, was God's rod executing judgment on rebellious Israel. "O Assyrian, the rod of Mine anger . . . against the people of My wrath will I give him a charge, to take the spoil and to take the prey. . . . Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. . . . Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? . . . Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?"[3] But he was not permitted to take Jerusalem also. At the close of the chapter his march and the flight of the inhabitants is described as he gradually draws nearer and nearer to the city. "He is come to Aiath; he is passed to Migron; at Michmash he hath laid up his carriages; they are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled . . . the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day ('this very day' R.V.), he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." Sargon entitles himself "the conqueror of the widespread

[1] 2 Kings **17.** 3–6. [2] 2 Kings **17.** 24. [3] Isa. **10.** 5–11, 28–32.

land of Judah,"[1] but there is no description of his conquest, probably because he did not take part in it himself but left it to his "Tartan" or commander-in-chief.

When Sargon seized the throne of Assyria, the Babylonians threw off the yoke, and made **Merodach-Baladan** king. Ashdod revolted at the same time, and we know that both these cities were punished by Sargon. "In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him) and fought against Ashdod, and took it."[2] "The king of Assyria brought men from Babylon . . . and placed them in the cities of Samaria,"[3] some years after the taking of Samaria. It is probable that Hezekiah joined Merodach-Baladan in his revolt, and that his embassage was not merely to congratulate him on his recovery from illness.

It is thought by many that while Sargon took the name of one of the earliest of the Assyrian kings when he usurped the throne, his own name before that was **Jareb**, and that the two passages in Hosea refer to him. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound."[4] "The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it. It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel. As for Samaria, her king is cut off as the foam upon the water."[5] This prophecy was evidently written after the imprisonment of Hoshea by Shalmaneser, Sargon's predecessor. "The king of Assyria

[1] Prof. Sayce in *The "Higher Criticism,"* etc., pp. 426, 427. [2] Isa. **20.** 1.
[3] 2 Kings **17.** 24. [4] Hos. **5.** 13. [5] Hos. **10.** 5–7.

found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison."[1] We can imagine how on Shalmaneser's death or dethronement an embassy would be sent from the besieged city to Sargon.

In a Case in the centre of the Assyrian Basement are the remains of the **Balâwât gates**—"bronze bands which ornamented the gates of the temple at Tell-Balâwât, to the south-east of Nineveh," recording the battles and conquests of Shalmaneser (the contemporary of Ahab, not the Shalmaneser who besieged Samaria). Band 5, representing his Western campaign, shows tribute being carried by the ships of **Tyre** and **Sidon**. It was in one of the ships of Tyre and Sidon that Jonah fled, and "he went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."[2] He had been told to go to **Nineveh**, the capital of Shalmaneser (they may have been contemporaneous), to declare God's judgment against that great city. "Now Nineveh was an exceeding great city of three days' journey."[3] This wide circumference probably included the outlying suburbs. The Lord Himself told Jonah that it contained "more than sixscore thousand persons that cannot discern between their right hand and their left hand,"[4]—120,000 infants, for such a description could not be applicable to full-grown, intelligent Assyrians; so that its population must have been very large. We know from Jonah the result of his subsequent mission—how Nineveh and her king repented, and the judgment was averted.

[1] 2 Kings **17.** 4 (see p. 29).
[2] Jonah **1.** 3.
[3] Jonah **3.** 3.
[4] Jonah **4.** 11.

But it was only for a time. The Prophet Nahum again foretold that the judgment of the Lord would overtake it, and in the Assyrian Basement we see before our eyes the evidence of how literally the prophecy was fulfilled. The mural pictures from Ashur-bani-pal's palace are blackened by fire. Nahum said, "The fire shall devour thy bars. . . . There shall the fire devour thee."[1] The charred condition of the remains of Nineveh is, however, better seen in the Nineveh Gallery.

To reach this we must go upstairs again, and pass through the Central Saloon where the Black Obelisk stands, and enter the gallery in front of us.

[1] Nah. 3. 13, 15.

CHAPTER VII

THE NINEVEH GALLERY (PLATE V.[1])

"THE bas-reliefs which line the walls of this room were excavated by Sir Henry Layard from the mound of Kouyunjik, Nineveh, between the years 1845–54; a large number of them were fractured by the action of fire when Nineveh was destroyed by the allied forces of the Babylonians and Medes, about B.C. 609."[2]

A few months ago, when visiting the British Museum with some friends, we found that "spring cleaning" was in full swing. Not only had the walls and floor been painted and washed, but the monuments themselves were being thoroughly cleansed. The glass had been taken from before the great slabs which represent the building of **Sennacherib's** palace, and a workman was kneeling in front of one of them with a bucket of water by his side, and in his hand a scrubbing-brush, which he was using vigorously. As we watched him he was concentrating all his energies on the corner of the great bas-relief, and was doing his best by means of a plentiful supply of soap and water to remove the evident traces of the smoke and fire which had blackened it.

When asked if the marks, of which he was trying to get rid, were not caused by fire, he at once agreed but

[1] This illustration shows the gallery from the other end.

[2] *Guide A*, page 37.

THE NINEVEH GALLERY.

looked surprised at the next question: "Do you know what you are doing? You are trying to wash away the evidence that God's Word has been fulfilled. Those marks of fire are the proof of the fulfilment of prophecy!"

Pointing to the book in my hand, in which were pasted passages of Scripture illustrated by the monuments, I showed him the prophecy of Nahum about Nineveh (Nah. **3.** 13, 15): "The fire shall devour thy bars . . . there shall the fire devour thee." This prophecy, uttered many years before the destruction of Nineveh, was actually fulfilled, Nineveh was destroyed by fire, and the evidence was before our eyes.

The overseer, who was also in the gallery, was greatly interested in these passages of Scripture; and although the workman continued his scrubbing, we did not think he tried quite so hard to wash the charred stone. He had already found that he could not get out the black stains.

When God fulfils His Word, and pours out His threatened judgments, it is vain for man to try and obliterate the traces. Neither the soap of science nor the scrubbing-brush of philanthropy will remove the marks of the fire of God's judgment.

On the left of the doorway (Plate V.) is a large bas-relief portrait of **Esarhaddon,** but the sculptures in this gallery belong chiefly to the reigns of **Sennacherib** and **Ashur-bani-pal.**

On our right (the left of the illustration) are a series representing Sennacherib's building operations. Seated on his throne he is watching the work as one of the large bulls is being hoisted into its place. We notice that the Chaldeans were familiar with the laws of physics, and understood the use of inclined planes, levers, wheels, pulleys, etc. The taskmasters with their whips stand over the gangs of labourers as they pull the colossal figure to its

place, others having first built up the mound on which it is to stand.

On the opposite side of the gallery, very much blackened by fire, is a bas-relief representing the assault on the city of [**Urus**]-**alammu**. The beginning of the name is lost, but it probably stands for Jerusalem.

It is one of a series illustrating Sennacherib's conquests, those he actually made, and in this case what he hoped to achieve. For, if this name is correct, the picture does not represent fact. Though Sennacherib took some of the cities of Judah (p. 73), the forts were never built under the walls of Jerusalem, for God fulfilled His promise, "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it."[1] All these things are depicted on the wall, but Sennacherib's plans were entirely frustrated. The historical account is shown upstairs (Plate VI., p. 57), and even from his own record it is evident that something remarkable occurred.

The various fragments of this picture are more damaged by fire than any others. They are blacker than any of the rest. Is it by accident that this representation of Assyria's enmity to the people of God should be the one which through all these centuries most clearly proves that the God of Israel has fulfilled the word of judgment which He spoke against Nineveh? The prisoners depicted on Nos. 27–29 have Jewish features.

At the end of the gallery (the immediate left of Plate V., p. 35) there is a realistic representation of Ashur-bani-pal's battle in **Elam**, where king **Te-umman** is killed. Short inscriptions show the chief events of the battle—where the king is telling his son to shoot with the bow—and where the king and his son are being killed. At

[1] Isa. **37**. 33, 36.

the end near the doorway some soldiers are driving away in a chariot, holding the head of Te-umman, which "as (a symbol of) glad tidings they carried quickly to Assyria." We have already seen how this trophy was hung up on a tree in the palace garden of Ashur-bani-pal (p. 29).

"Along the middle of the gallery are placed nine table-cases, in which are exhibited some of the most valuable and interesting tablets from the Royal Library at Nineveh. This library existed in a humble form in the days of Sargon, king of Assyria from B.C. 722 to B.C. 705, and his son Sennacherib and grandson Esar-haddon added to its contents. During the reign of his great-grandson Ashur-bani-pal, B.C. 668 to B.C. 626, many thousands of tablets were copied and incorporated with older works already in the library."[1]

In the same way we know that Hezekiah (the contemporary of Sargon) caused former writings to be collected, for we read, "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out."[2]

In **Table-Case A** are fragments of the Assyrian account of the **Creation** and the **Deluge.** According to the translations that have been made, there are many passages in them which remind us of the Bible records, but they are mixed up with the pagan mythology, the legends of their gods. The similarities have led some of the German professors and so-called "higher critics" to imagine that the inspired account is derived from the polluted pagan source. "Doth a fountain send forth at the same place sweet water and bitter? . . . so can no fountain both yield salt water and fresh."[3]

As well might we affirm that the ocean receives her supply of seaweed from the shore by gathering with her

[1] *Guide A*, p. 40. [2] Prov. **25.** 1. [3] Jas. **3.** 11, 12.

waves the dried dead piles of weed that lie upon the beach. The shrivelled weed originally came from the ocean. It was once living and fresh, but exposure to the air and sun and sand have made it dry and putrid, and it only has a slight resemblance to what it once was. So with these ancient records of the past—they too are dead and dry and contaminated with many traces of heathen religion.

During the many centuries which had elapsed between the days of Adam and Moses, God had not been silent. We know that He spoke directly to Enoch, Noah, and Abraham. Because the history of these centuries is compressed into so few chapters in the Bible, in imagination we are inclined to place Abraham quite near the beginning of the world's history, whereas, even if our dates are correct, he was about half way between 4000 B.C. and the Lord's birth at Bethlehem. The Lord said: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws."[1] It is therefore certain that the laws given to Moses were not the first God had given. The earliest revelations were very soon corrupted till only traces of the pure truth were left, and it was necessary that God should again make Himself known, and show to Moses what was true and what false. (See p. 57.)

The "**Creation Tablets**" are portions of an Assyrian Epic of the Creation. It was an attempt to throw together into poetic form many of the mythological ideas of Babylon and Assyria. "The poem describes the coming forth of the gods from chaos, and tells the story of how the forces of disorder, represented by the primeval water-gods Apsu and Tiamat, were overthrown by Ea and Marduk respectively, and how Marduk, after completing

[1] Gen. 26. 5.

the triumph of the gods over chaos, proceeded to create the world and man."[1]

It "was termed by the Assyrians and Babylonians 'Enuma-elis'—'When in the height' (or 'when on high')—from the two opening words of the text,"[2] in the same way as the Books of Moses received their Hebrew names from the opening words.

The *first* of these fragments begins—

"When on high the heavens were unnamed,
(and) earth beneath a name had not received,
then the abyss of waters was in the beginning their generator,
the chaos of the deep (Tiamat) was she who bore them all.
The waters were embosomed together, and
the reed was ungathered,[3] the marsh-plant ungrown," etc.[4]

The *fourth* tablet is in almost perfect condition, and is especially interesting in its reference to Merodach or Marduk, the "firstborn."

5. "'O Marduk, thou art chiefest among the great gods. . . .
14. We give thee sovereignty over the whole world
15. Sit thou down in might, be exalted in thy command.
16. Thy weapon shall never lose its power, it shall crush thy foe,
17. O lord, spare the life of him that trusteth in thee,
18. But as for the god who began the rebellion pour out his life.'

[1] L. W. King, M.A., F.S.A., in *Seven Tablets of Creation*, Introduction.
[2] *Ibid.* [3] Or ("no field was formed"), L. W King.
[4] Prof. Sayce in *The "Higher Criticism,"* etc., p. 63.

19. Then set they in their midst a garment
20. And unto Marduk their first-born they spake:
21. 'May thy fate, O lord, be supreme among the gods,
22. To destroy and to create; speak thou the word, and (thy command) shall be fulfilled.'"

Then follows an account of how he made the garment vanish and re-appear.

27. "When the gods, his fathers, beheld (the fulfilment of) his word
28. They rejoiced, and they did homage (unto him saying) 'Marduk is king!'
29. They bestowed upon him the sceptre, and the throne and the ring,
30. They gave him an invincible weapon, which overwhelmed the foe."[1]

The *fifth* tablet speaks of the stars and constellations—

"He (Marduk) prepared the mansion of the great gods;
he fixed the stars that corresponded with them, even the Twin stars
He ordained the year, appointing the signs of the Zodiac over it;
for each of the twelve months he fixed three stars,
from the day when the year issues forth to (its) close.
He founded the mansion of the Sun-god who passes along the ecliptic that they might know their bounds,
that they might not err, that they might not go astray in any way.
He illuminated the Moon-god that he might be the watchman of the night,
and ordained for him the ending of the night that the day may be known,

[1] L. W. King in *Seven Tablets*, etc., pp. 60, 61.

(saying): 'Month by month, without break, keep watch in (thy) disk.
At the beginning of the month shine brightly on the earth,
with glittering horns to determine six days.
On the seventh day halve (thy) disk.'"[1]

The portion which describes the creation of plants and animals has not been recovered, though there is a fragment which speaks of the creation of "the cattle of the field," which has been thought to belong to an independent poem.[2]

The *sixth* tablet, discovered by Mr. King, has some interesting opening lines telling of the creation of man by Merodach in the place of the fallen angels.

"When Merodach heard the word of the gods,
His heart prompted him and he devised (a cunning plan).
He opened his mouth and unto Ea (he spake)
(that which) he had conceived in his heart he imparted (unto him):
'My blood will I take and bone will I (fashion),
I will make man, that man may . . .
I will create man who shall inhabit (the earth),
that the service of the gods may be established, and that (their) shrines (may be built).
But I will alter the ways of the (hostile) gods, I will change (their paths);
together shall they be punished, and unto evil shall they be (delivered).'"[3]

On No. 20 we find a copy of the instructions which Marduk or Merodach gave to man after he had been created, but it is doubtful whether the tablet to which this fragment belonged was connected with the creation

[1] Prof. Sayce in *The "Higher Criticism,"* etc., pp. 69, 70.
[2] *Ibid.* [3] *Ibid.*

series. The god says, "Thy heart shall be pure before thy God, for that is what is due to Him. Thou shalt pray, and shalt make supplication, and bow low to the earth early in the morning."[1] This fragment also makes mention of a power of evil called "Akil-karsi," *i.e.* the "Calumniator," reminding us of the name given to Satan —the accuser.[2]

The fragment numbered 21 gives what was thought to be an account of the building of the tower of **Babel.**

But the Gilgamesh series to which the **"Deluge Tablets"** belong are the most important in this Case. Their mutilated condition makes us wonder that they could ever have been deciphered, but as duplicate copies of some portions exist, the work has been rendered possible. In many respects the account coincides with the Bible narrative, —the building of the ship at the command of the god— the smearing it over inside and outside with bitumen—the sending forth of raven and dove, etc.

The Chaldean Noah, Sisuthros or Sit-Napishtim, relates the story of how the god said to him—

14. "'Frame the house, build a ship: leave what thou canst; seek life!
15. Resign (thy) goods, and cause (thy) soul to live,
16. and bring all the seed of life into the midst of the ship.
17. As for the ship which thou shalt build,
18. . . . cubits (shall be) in measurement its length,
19. and . . . cubits the extent of its breadth and its height.
20. Into the deep (then) launch it!'
21. I understood and spake to Ea my lord.
22. 'As for the building of the ship, O my lord, which thou hast ordered thus,
23. I will observe (and) accomplish (it);

[1] *Guide A*, 1900, p. 37. [2] Rev. **12.** 10.

24. (but what) shall I answer the city, the people and the old men?'
25. (Ea opened his mouth and) says, he speaks to his servant, even to me:
26. '(If they question thee) thou shalt say unto them:
27. Since (?) Bel is estranged from me and
28. I will not dwell in (your) city, I will not lay my head (in) the land of Bel;
29. but I will descend into the deep; with (Ea) my lord will I dwell.
30. Bel will rain fertility upon you.'"[1] . . .

In a fragment from another account we have the god saying—

"'I will judge (him) above and below
(But) shut (not thou thy door)
(Until) the time that I shall tell thee of
(Then) enter the ship and close the door of the vessel. . . .
he speaks to Ea (his) lord:
'(O my lord) none has ever made a ship (on this wise)
that it should sail (?) over the land.'"[2] . . .

This fragment ends here. In the other account he describes how he built the ship according to direction; poured bitumen over the outside and the inside, and stocked it with food, etc.

70. "the cattle of the field, and the beasts of the field, and the sons of my people, all of them did I bring into it.
71. The Sun-god appointed the time and
72. utters the oracle: In the night will I cause the heavens to rain destruction;
73. enter into the ship and close thy door.

[1] Prof. Sayce in *The "Higher Criticism,"* etc., pp. 108–113. [2] *Ibid.*

74. That time drew near (whereof) he utters the oracle:
75. In this night I will cause the heavens to rain destruction.
76. I watched with dread the dawning of the day:
77. I feared to behold the day.
78. I entered within the ship and closed my door. . . .
87. (The waters of the morning at dawn)
88. arose from the horizon of heaven, a black cloud;
89. The Storm-god Rimmon thundered in its midst, and
90. Nebo and Merodach the king marched in front;
91. the throne-bearers marched over mountain and plain;
92. the mighty god of Death lets loose the whirlwind;
93. Uras marches causing the storm (?) to descend;
94. the spirits of the underworld lifted up (their) torches,
95. with the lightning of them they set on fire the world;
96. the violence of the Storm-god reached to heaven;
97. all that was light was turned to (darkness). . . .
116. Six days and nights
117. rages the wind; the flood and the storm devastate.
118. The seventh day when it arrived the flood ceased, the storm
119. which had fought like an army
120. rested, the sea subsided, and the tempest of the deluge was ended.
121. I beheld the deep and uttered a cry,
122. for the whole of mankind was turned to clay;
123. like the trunks of trees did the bodies float.
124. I opened the window and the light fell upon my face;
125. I stooped, and sat down weeping;
126. over my face ran my tears.
127. I beheld a shore beyond the sea;
128. twelve times distant rose a land.

129. On the mountains of Nizir the ship grounded;
130. the mountain of the country of Nizir held the ship and allowed it not to float.
131. One day and a second day did the mountain of Nizir hold it.
132. A third and a fourth day did the mountain of Nizir hold it.
133. A fifth and a sixth day did the mountain of Nizir hold it.
134. When the seventh day came I sent forth a dove and let it go.
135. The dove went and returned: a resting-place it found not and it turned back.
136. I sent forth a swallow and let it go; the swallow went and returned;
137. a resting-place it found not and it turned back.
138. I sent forth a raven and let it go.
139. The raven went and saw the going down of the waters, and
140. it approached, it waded, it croaked and did not turn back.
141. Then I sent forth (everything) to the four points of the compass; I offered sacrifices.
142. I built an altar on the summit of the mountain. . . .
145. The gods smelt the savour, the gods smelt the sweet savour."

Then follows a discussion amongst the gods, Bel is angry and says:

170. "'Let no living soul come forth, let no man survive in the judgment!'
171. Uras opened his mouth and says, he speaks to the warrior Bel:
172. 'Who except Ea can devise a speech?
173. for Ea understands all kinds of wisdom.'
174. Ea opened his mouth and says, he says to the warrior Bel:

175. 'Thou art the seer of the gods, O warrior!
176. Why, O why dost thou not take counsel, but didst cause a deluge?
177. (Let) the sinner bear his own sin, (let) the evil-doer bear his own evil-doing.
178. Grant (?) that he be not cut off, be merciful that he be not (destroyed).
179. Instead of causing a deluge let lions come and minish mankind;
180. instead of causing a deluge let hyænas come and minish mankind;
181. instead of causing a deluge let there be a famine and let it (devour) the land;
182. instead of causing a deluge let the plague-god come and minish mankind!' . . .
185. Then Bel again took counsel and ascended into the ship.
186. He took my hand and caused me, even me, to ascend.
187. he took my wife (also and) caused her to bow at my side;
188. he turned to us and stood between us; he blessed us (saying)
189. 'Hitherto Sisuthros[1] has been mortal, but
190. henceforth Sisuthros and his wife shall be like unto the gods even unto us, and
191. Sisuthros shall dwell afar at the mouth of the rivers.'
192. Then he took us afar, at the mouth of the rivers he made us dwell."[2]

The tablets in **Table-Case B** are grammatical, but in **Case C.** there are some interesting historical records.

Nos. 1–11. "Fragments of an eight-sided cylinder inscribed with part of the annals of **Sargon**" . . . viz. the

[1] Or Sit-Napishtim. [2] Prof. Sayce in *The "Higher Criticism,"* etc., p. 113.

campaign of Sargon against **Ashdod**, B.C. 711. See Isaiah **20.** 1 (p. 31).

The people of Ashdod rejecting the king given them by Sargon, revolted, and made a league with other nations—Judah amongst them—to withstand his power, but were defeated by Sargon, and their city once more became subject to Assyria.

In **Table-Case D** there are "a number of most important documents, . . . historical inscriptions of **Tiglath-Pileser III., Sennacherib, Esarhaddon, Ashur-bani-pal**." The "**Eponym Canon**" shown here has been of great service in connection with Assyrian chronology. The eponym was an official of high rank who held office for one year. A careful record of each name was kept, the name of the reigning king was also inscribed in another column, and any great event might be mentioned. In one list we are told that during the year of office of an eponym named "Pur-Sagali in the month Sivan (*i.e.* May–June) an eclipse of the sun took place; and recent astronomical calculations prove that an eclipse of the sun, visible at Nineveh, took place on June 15, 763 B.C. With this year as a fixed point we can accurately assign correct dates to all the important events."[1]

Nos. 18–36. Several of these "fragments of terra-cotta bowls, inscribed with names and titles and genealogies of kings of Assyria," belonged to kings whose names or doings are familiar to us from Bible history, *e.g.* Nos. 24 and 29, **Sargon**; No. 32, **Shalmaneser II.**; Nos. 35, 36, **Sennacherib.**

No. 41. An inscription of **Tiglath-Pileser** recording the tribute of "**Ahaz king of Judah,**" mentioned in 2 Kings **16.** 7–10; 2 Chron. **28.** 16, 20 (see p. 22).

No. 42. An inscription of **Esarhaddon.**

[1] *Guide A*, p. 57.

No. 43 gives "an account of the accession of **Ashur-bani-pal** to the throne of Assyria, and of the installation of his brother **Shamash-shum-ukîn** as Viceroy of Babylon" (see p. 27).

The remaining fragments relate to the conquests of Ashur-bani-pal, which are illustrated by the great bas-reliefs in the Assyrian Saloon and Basement (pp. 26–29).

No. 44 records his conquests of **Arabia.**

Nos. 45–48, his wars in **Elam.** These four tablets tell of the "bringing back of the image of the goddess **Nana,** which had been carried thither by **Kudur-Nan-hundi** king of Elam, sixteen hundred and thirty years before" (see p. 28), and thus, as we have seen, take us back to the time of Abraham.

Nos. 49, 50, refer to wars in **Egypt.** It was during this campaign that he destroyed Thebes, or **No-Amon,** to which reference is made by the Prophet Nahum. "Art thou better than populous No (margin No-Amon), that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity."[1]

Amongst the documents in **Table-Case E,** many of which have to do with private affairs, commercial contracts, astronomical and astrological reports, there are a few royal letters of special interest to us.

No. 104. A letter from **Sennacherib** to his son **Esarhaddon.** We know from the Bible that "Esar-haddon his son reigned in his stead."[2] This tablet is generally known as the "Will of Sennacherib," as it refers to certain objects given by him to Esarhaddon.

[1] Nah. 3. 8–10. [2] Isa. 37. 39.

No. 105. Letter from **Sennacherib** to his father **Sargon.**

No. 106. Letter to **Sargon**, concerning the movements of **Merodach-Baladan** (see p. 31).

No. 107. Letter of **Shamash-shum-ukîn** to his brother **Ashur-bani-pal.**

In No. 169—there is, twice over, a mention of gods whose names are linked together in Scripture. "May **Bel** and **Nabu**, unto the mother of the king, my lady, be propitious." "Bel boweth down, Nebo stoopeth."[1]

In **Table-Case F** there are a number of fragments containing incantations, spells, exorcisms of witches, etc.

No. 3 closes with a remarkable expression. "May the Moon-god destroy thy body, and may he cast thee into the Lake of Water and of Fire." How little we know of the first revelations made by God. Here and there we are confronted with sentences which suggest that far more had been revealed than we generally imagine, but it soon became corrupted into paganism and heathen mythology.

In **Table-Case I,** No. 32, there is the impression of a seal bearing the name of **Shabako** or Sabako, the **So** mentioned in 2 Kings **17.** 4, who helped **Hoshea** in his revolt against Assyria (see pp. 101, 102). It is evident that he must have had some correspondence with Sargon or Sennacherib, as the seal was found among the tablets of the Royal Library at Nineveh.

[1] Isa. **46.** 1.

CHAPTER VIII

FIRST TO FOURTH EGYPTIAN ROOMS

PASSING through the doorway at the end of the Nineveh Gallery we mount the stairs to the Egyptian Rooms. On the left are the First and Second Egyptian Rooms, which are full of Mummies and their cases. These remind us of several funeral processions which started from Egypt, when similar burdens would be carried.

The closing chapter of Genesis tells us of two such. We think of the great "mourning to the Egyptians" when **Jacob's** body, having been embalmed, was carried with great pomp to its resting-place in Shechem.[1] We may be sure the funeral cortege travelled, not by the wilderness, but by that shorter road "the way of the Philistines." The inhabitants of the land, as they looked on, little knew that that grave was the guarantee of their own overthrow.

The Book of Genesis ends with the death of **Joseph.** "So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put into a coffin in Egypt."[2] We know that "by faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."[3] He knew that God would fulfil His promise of giving the land to the seed of Abraham, and so gave this command "in sure

[1] Gen. 50. 2, 3, 11. [2] Gen. 50. 26. [3] Heb. 11. 22.

and certain hope" of its accomplishment. This one act of simple faith, out of all his life of trust, is cited by the Holy Spirit.

His mummy, in some such sarcophagus as one of these, was carried all through the wilderness journey, for "Moses took the bones of Joseph with him."[1] The Book of Joshua closes with a record of his burial in Shechem.[2]

From the address of Stephen we have reason to believe that the mummy of Joseph was not the only one carried by the children of Israel through their wilderness journey. "So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem."[3] The mummy of the head of the family would be looked upon in Egypt as a very sacred treasure, and it is not likely that the body of Joseph only would be brought away when they left the land. The bones of each of the sons of Jacob would probably be carried by their several tribes (unless they had been conveyed thither previously), for Stephen seems to imply that all the "fathers" were buried in Shechem.

There are many objects of interest in these rooms. Especially we notice, on the left as we enter, an example of very ancient mode of burial. The body is that of a fair-haired man of some early race. In the opposite Case on the right are the few crumbling bones of the builder of one of the pyramids.

In the Third Egyptian Room there are many representations of the **gods** of the Egyptians and the mummified animals sacred to those gods. The plagues which were sent upon Pharaoh because he would not let the children of Israel go, were directed against the gods. The Lord said to Moses, "Against all the gods of Egypt I will

[1] Ex. **13**. 19. [2] Josh. **24**. 32. [3] Acts **7**. 15, 16.

execute judgment."[1] He redeemed His people "from Egypt, from the nations and their gods."[2] The 1st and 2nd plagues, when the water was turned into blood and the frogs invaded the land, fell amongst others upon the Nile-god and the god of water.

The 3rd, when the dust of the earth became lice—upon the Earth-god **Seb.**

The 4th and 8th, when swarms of flies and locusts filled the air—were directed against **Shu,** the personification of the atmosphere. The 5th, the murrain of beasts, would touch the sacred bulls. Apis was the sacred bull of Memphis, Mnevis of Heliopolis, and Hathor was the cow goddess, who represented the place of sunrise.

In the 6th plague the ashes of the furnace were flung to the winds, as were the ashes of the victims in the worship of **Sutech** or Typhon.

The 7th plague of the hail and the mighty storm which accompanied it, and the 9th plague of darkness, were judgments on the larger number of the gods of Egypt, the hawk-headed **Horus** who represented the Face of Heaven, **Heru** the sky-god, **Ra, Osiris,** and all the other forms of the Sun-god, such as **Ptah** the rising sun, **Temu** the setting sun, **Sekhet** the fierce, scorching, and destroying heat of the sun's rays,—all these and many more were proved to be absolutely powerless before the God of Israel, the Maker of heaven and earth.

The last plague touched Pharaoh himself, and the kings of Egypt were themselves elevated to a position amongst their gods.

In these rooms, especially Room IV., there are many things illustrative of early "**Church History**" in **Egypt** and the foes with which it had to contend.

In the 3rd Egyptian Room—**Table-Case E,** Nos.

[1] Ex. **12.** 12. 2 Sam. **7.** 23.

39–51, there are specimens of linen embroidered with figures of saints, religious symbols, birds, etc.; they were originally sewn on mummy shirts of the **Coptic** period. In the *Guide*, attention is drawn to the signs of crosses within wreaths in the corners of four specimens, "one (No. 48) has the sign of the cross without a wreath, and the other (No. 49) has the old Egyptian sign for life (the cross with a loop at the top) within a wreath. These facts show that the Coptic Christians confused the old heathen symbol with the Christian Cross."[1] May we not also add that they prove the probable origin of the use of the symbol? Many things which are considered Christian are really derived from the pagan religions of Egypt and Babylon.

In **Table-Case M** (Room IV.), on the sloping side of the case, there are many **Coptic** inscriptions. The Egyptian Christians from about the third century A.D. were called Copts, and, probably in imitation of the heathen recluses of the temple of Serapis (see p. 119), many of them became hermits and recluses of various kinds. In time, the whole land was bordered by communities of monks and anchorites—Dean Milman tells us that there were in the desert of Nitria alone, 5,000: that the total number of males was estimated at 76,000, and the females at 27,700.[2] How different would have been the history of the Church had these 100,000 men and women been truly converted to God, and become missionaries to the heathen around!

In these Cases we see fragments of Coptic writing—No. 6, a promise by three persons who wish to be made deacons, that they will obey the canons to learn the Gospel of St. John by heart, etc.; portions of Scripture, as in No. 17, which is an extract from Psalm **98**, "Sing

[1] *Guide B*, p. 25. [2] *The History of Christianity*, vol. iii. p. 209.

unto the Lord a new song"; hymns and psalms and exercises, Nos. 20, 22, 33.

In division 4 there are many Coptic crosses.

No. 153 is "a bronze ornament from a staff used in religious processions, with model of the seven-branched candlestick which stood in the Jewish Tabernacle."

In **Table-Case N** there is a collection of **Gnostic** amulets and gems. Gnosticism had its home in Egypt. A few things taken from Christianity were blended with Platonic philosophy, Jewish theology, and old Oriental theosophy. The word *Gnostic* comes from the Greek word *gnosis*, knowledge. They claimed a superior knowledge, but it was a science or knowledge "falsely so called."

No. 201 is "a chalcedony plaque inscribed with the names of **Michael, Gabriel, Raphael,**" etc.

No. 231 is "a jaspar oval for inlaying in a ring, inscribed with the scene of the **Crucifixion.**"

It is interesting to notice also **(Wall-Cases 176–180),** No. 5, a lamp, mentioning the name of **Mark the Evangelist.** It is supposed that about A.D. 37 he commenced a mission in Egypt, and founded the Church of Alexandria about A.D. 40, being martyred during the reign of Nero, about A.D. 61–62.

To return to ancient Egyptian history, in **Wall-Case 175** we see a number of unbaked bricks. Our thoughts at once go to the time of the oppression in Egypt, when the children of Israel were forced to make bricks without straw. No. 6020 is stamped with the cartouche of **Rameses II.,** and the straw can be plainly seen in it, also in No. 6007. "The mud of Egypt was not very suitable for the making of bricks of a large size, hence Egyptian bricks are relatively small, and it was found necessary to mix chopped straw and reeds, hair, etc., with

the mud in order to bind it together."[1] "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. . . . So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw."[2]

In **Case J** are a number of Egyptian jewels, reminding us of the jewels of gold which the Israelitish women asked from the Egyptians on the night of their escape. In our Authorised Version the word rendered "borrowed" is misleading. There was no thought of the jewels being lent, the word is rendered in the R.V. "asked." Jewels such as these must have been thrust upon the Israelitish women, and the settings of such ornaments provided the gold which they afterwards offered for the construction of the Tabernacle. The command God gave in Egypt: "Let every man ask of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold,"[3] was in anticipation of His later command: "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet," etc.[4] In the **Wall-Cases** adjoining, Nos. **182–187,** there are a number of bronze Egyptian mirrors. From mirrors such as these the laver was made, for we read that the mirrors of the women were thus used.[5] It was appropriate that that which typified "the washing of water by the Word"—itself compared to a mirror[6]—should be thus constructed. On the walls of this room there are painted plaster casts

[1] *Guide B*, p. 266. [2] Ex. **5.** 6, 7, 12. [3] Ex. **11.** 2.
[4] Ex. **25.** 2–4. [5] Ex. **38.** 8. [6] Eph. **5.** 26; Jas. **1.** 23–25.

representing the wars of **Rameses II.**, one of which includes the conquest of a Canaanitish tribe.

The names and cartouches of many of the kings of Egypt are to be found in the various cases on all sorts of objects, but the kings themselves are better represented in the Egyptian Gallery on the ground floor, with the exception of **Shishak, Shabako** or **So, Tirhakah,** and **Necho,** of whom we have no large statues.

In the large collection of scarabs[1] in **Table-Case D** the name of Shishak or Shishanq appears on No. 1269ff; Shabako or So, No. 1324ff; Tirhakah, No. 1333; and Necho, No. 1341, 42. In **Wall-Case No. 85** is "an alabaster jar with the prenomen and titles of Shabaka," and **No. 86,** "alabastron inscribed with that of Necho II."

[1] Engraved stones in the shape of a beetle "found in the swathings of mummies, and in rings on their fingers, and in chambers of tombs, and in ruins of temples, etc."—*Guide B*, p. 187.

THE BABYLONIAN AND ASSYRIAN ROOM.

CHAPTER IX

BABYLONIAN AND ASSYRIAN ROOM (PLATE VI.)

THIS room is a veritable storehouse of objects which are full of interest to the Bible student. It contains all sorts of inscribed antiquities and historical records, not only of the kings already mentioned, but of those who lived at the dawn of history and also of those who reigned as late as a century B.C.

The large inscribed monument on the right of the doorway is a cast of the celebrated Code of Laws of **Khammurabi**[1] or Hammurabi. He is supposed to be identical with the **Amraphel**[2] king of **Shinar,** mentioned in Gen. **14.** The twenty-eight columns of text contain a very remarkable series of laws, and the fact that such a wise code should have existed in the time of Abraham has been urged as a proof that the Mosaic law was not a revelation from God, but a copy from Babylon. As we have already noticed (see p. 38), there is clear evidence from God's words concerning Abraham, that He had already given a "charge," "commandments," "statutes," and "laws."[3] How God gave these laws we do not

[1] This name is often spelt Hammurabi, but the spelling on the labels and in the *Guides* has been followed.

[2] "In Babylonian *ilu* is 'god,' the Hebrew *el*, and *Ammu-rapi ilu* would be 'Khammu-rabi the god.' Now *Ammu-rapi ilu* is letter for letter the Amraphel of Genesis."—Prof. Sayce in *Mon. Facts and Higher Critical Fancies*, p. 60.

[3] Gen. **26.** 5.

know. On the upper part of the stone the king is represented "in the traditional attitude of worship, in the act of receiving them from the Sun-god, who is seated on a mountain"; and it may be that there is here a much corrupted record of a real fact.

Khammurabi's code[1] seems to explain several of the customs of the patriarchs, such as Sarah giving Hagar to Abraham, Rachel giving Bilhah to Jacob, because they were childless. A provision covering this is in the code. There are also laws concerning the adoption of a slave, thus making him a freeman and the heir of his adopted father, reminding us of Abraham's reference to Eliezer.[2] There are many laws against theft of any kind, a death penalty being attached to robbery from the palace. This reminds us of the supposed theft of Joseph's cup, and explains the fear of his brethren.[3] The customs represented in Gen. **24.** where Abraham seeks a wife for his son, the giving of gifts, etc., are all in keeping with the code. Another law illustrates the adoption of Ephraim and Manasseh by their grandfather Jacob.[4]

Before this code of Khammurabi was found, the critics had been saying that the Book of Deuteronomy was written in the days of Josiah, and the other books of Moses subsequently. "This discovery undermined the very foundations of 'the critical hypothesis.' But instead of repenting of their error and folly, the critics turned round, and, with amazing effrontery, declared that the Mosaic code was borrowed from Babylon. This is a most reasonable conclusion on the part of those who regard the Mosaic law as a purely human code. But

[1] For a translation of the Code see T. G. Pinches, LL.D., in *The Old Testament in the Light of the Historical Records of Assyria and Babylonia*, Appendix.

[2] Gen. **15.** 2, 3. [3] Gen. **44.** 9. [4] Gen. **48.** 5.

here the critic is 'hoist with his own petard.' For if the Mosaic law were based on the Hammurabi code, it could not have been framed in the days of Josiah long ages after Hammurabi had been forgotten. This Hammurabi discovery is one of many that led Professor Sayce to declare that 'the answer of archæology to the theories of modern "criticism" is complete; the Law preceded the Prophets, and did not follow them.' But even this is not all. It is a canon of 'criticism' with these men that no Biblical statement is ever to be accepted unless confirmed by some pagan authority; Gen. **14.** was therefore dismissed as fable on account of its naming Amraphel as a king of Babylon. But Amraphel is only another form of the name of Hammurabi, who now stands out as one of the great historical characters of the past."[1]

In the Wall-Cases on the left is a remarkable series of **bricks** from the ruins of royal palaces in Babylon and Assyria. The date of many of these inscribed relics is extremely remote. At the left of the doorway we find those which speak of days when history and legend are inextricably mixed. Beginning at No. 12 we notice that many are stamped with the names of kings of **Ur, Erech,** and **Larsa,** and some of them mention also the building of temples to the Moon-god Nannar. The cities of Ur and Erech were sacked by the Elamite dynasty already referred to, and we have seen how Ashur-bani-pal restored the image of the goddess Nana which had been carried to Elam sixteen hundred years before (see p. 28, and Nineveh Gallery, Case D., 45–48). These bricks give evidence that Abraham's early home in Ur of the Chaldees was in one of the greatest cities of the day.

The bricks numbered from 59 to 69 refer to the next

[1] Sir Robert Anderson in *In Defence*, p. 171–2.

event in history with which we are familiar from the Bible record. The invading hosts were not content with their conquest of Babylonia. After Abraham had left Ur and Haran, and had pitched his tent in the land that was afterwards to be his for an inheritance, they also made their way into Palestine.

One of the four confederate kings who fought against the five kings of Canaan is called in Genesis **Arioch** king of **Ellasar.** These bricks record the name of **Rim-Sin,** or **Eri-aku,** king of **Larsa.** The chief of the confederacy is called **Chedorlaomer** king of Elam, while these inscriptions, 63–66, tell of one named **Kudur-Mabuk,** governor of Elam, the father of Eriaku. The prefix in both cases is almost identical, Chedor or Kudur, and this king evidently belonged to the same dynasty as the king conquered by Abraham.

Nos. 69–73 are the inscriptions of Khammurabi. We hear no more of the Elamite rulers, for this great king, who was at first confederate with them, after their defeat in Palestine, seems to have completed their final overthrow and assumed the power. We read concerning Abraham and his family, "Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."[1] This was an opportunity, but Abraham did not take it. The figure on the slab, No. 72, represents Khammurabi himself, and "bears the title (incomplete) 'King of Amoria' (the Amorites)."[2] No. 73 describes his greatness and glory.

The first Babylonian empire dates from the days of Khammurabi. Then Babylon for the first time became the real capital of the land. As shown by these bricks and other records, the separate cities of Babylonia, like

[1] Heb. **11.** 15. [2] Dr. Pinches in *The Old Testament*, etc., Frontispiece.

those in Palestine in the time of Joshua, had their own kings.

In the adjoining **Cases, A, B, and C** (Plate VI., p. 57), there are many very ancient inscriptions. Some of these, in **Case C** especially, are said to date back as far as about B.C. 4000. We can only emphasise the "about," chronology being somewhat uncertain just at that time. It is very clear from the writing and other facts that they are exceedingly ancient. One of the most interesting is the "stone mace-head (**Case C,** No. 6) with inscription in archaic Babylonian characters, dedicated to the Sun-god at Sippar, by **Sargon** king of **Agade,** who, according to the statement of Nabonidus, reigned about B.C. 3800. The king is referred to on a cylinder of **Nabonidus** (see **Case G**, No. 65), which states that in the course of certain work which he was undertaking in connection with the rebuilding of the temple of the Sun-god, at Sippar, he found an inscription of **Narâm-Sin** the son of Sargon, the original founder of the temple, 'which had not been seen for three thousand two hundred years.' Now Nabonidus reigned from B.C. 555 to B.C. 538, and, on the assumption that the year of the restoration of the temple was B.C. 550, by adding 550 to 3200, a date of B.C. 3750 has been obtained for the reign of Narâm-Sin. And Narâm-Sin was the son of Sargon, to whom, therefore, the date of B.C. 3800 has been assigned." "But recent excavation and research have shown that the scribes of Nabonidus exaggerated this interval,"[1] and we cannot rely on the chronology: but we have proof that in the remote days of this king of Agade, the **Accad** mentioned in Gen. **10.** was a city of chief importance.

"The beginning of his kingdom was Babel (Babylon), and Erech, and Accad, and Calneh, in the land of Shinar."[2]

[1] *Guide A*, pp. 142, 143, 3. [2] Gen. **10.** 10.

The days when the city of **Calneh** stood foremost were earlier still. **Erech** flourished in the time of Abraham, and Khammurabi set up his kingdom in **Babylon,** showing that these four cities are mentioned in the reverse order in which they were chronologically of chief importance. Babel was built first, but these other cities seem to have soon become more prominent until Erech and Ur were sacked. Later still, Khammurabi consolidated the empire and made Babylon his capital.

In **Case A,** which contains a number of tablets referring to legal and commercial transactions, the names of the same kings that are mentioned on the bricks occur again and again. Many of the deeds are dated "Reign of Khammurabi king of Babylon." From the earliest times we see therefore that the Babylonians were most careful in the preservation of all legal documents. A duplicate of the transaction was made on the clay envelope as well as on the tablet itself. The broken envelopes are shown in **Case A**, side by side with the tablet. The mark of the seal can be noticed on the left-hand side or the back of each, also the list of witnesses' names.

These records illustrate the incident in the book of **Jeremiah** when he was instructed by God to buy the field in Anathoth. He says: "And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open."[1] These evidences of the purchased possession were to be "put in an earthen vessel that they may continue many days." The incident was given as a

[1] Jer. 32. 9–11, 14.

sign that after the captivity the land would once more return to its rightful possessors.

God Himself has a purchased possession. The evidence is "sealed unto the day of redemption." We who believe in the Lord Jesus Christ are "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession,"[1] and He too has put this evidence of His purchase "in earthen vessels."[2]

Returning to the **Wall-Cases,** we see in **Cases 9–12** a number of **boundary stones.** There is also a large boundary stone near the door, opposite Khammurabi's code. They remind us of the command, "Remove not the ancient landmark, which thy fathers have set." (Prov. **22.** 28; **23.** 10; Deut. **27.** 17.) Such stones are amongst the oldest existing monuments.

The **bricks** in these and adjoining cases are inscribed with the names of the kings of Assyria, whose monuments we have already seen in the galleries downstairs.

Nos. 120–124 record the name and titles of **Shalmaneser II.,** the Shalmaneser of "the Black Obelisk"; Nos. 125–131, **Sargon;** Nos. 132–140, **Sennacherib;** Nos. 141–143, door-sockets and pivots inscribed with the same name; Nos. 144–146, **Esarhaddon;** Nos. 147 and 148 represent **Ashur-bani-pal** himself, and No. 153 his brother **Shamash-shum-ukîn.** The slabs numbered 150–152 record the restoration of a temple of Nineveh, in commemoration of the victories of Ashur-bani-pal over the Elamites (see pp. 26–29, 36).

Wall-Cases 16–19 are chiefly filled with bricks, inscriptions, etc., belonging to **Nebuchadnezzar II.,** who is so well known to us from Bible history as the conqueror of Jerusalem. The king who carried captive the kings and

[1] Eph. **1.** 13, 14; **4.** 30. [2] 2 Cor. **4.** 7.

princes and people of Judah—the proud king who himself represented "the head of gold" in the vision of the great image which God revealed to him,—he it was who set up the golden image in imitation of what he had seen, and who cast into the fiery furnace the faithful Jews, Shadrach, Meshach, and Abednego. He it was who saw walking with them in the fire the form of a fourth who was like the Son of God. The miracle made a great impression, but did not suffice to touch his heart. Daniel tells us how, after he exalted himself still further, and refused to bow before the King of heaven, his pride was humbled; but at last he learnt his lesson, and, when his reason was restored, he proclaimed to all his people how he "blessed the Most High, and praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" and he ended his remarkable testimony thus: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase."[1]

The inscriptions before us, especially No. 181, **Case 18,** a cast of the **India House Inscription,** together with many other records (see p. 75), show that Nebuchadnezzar made no idle boast when, walking upon the roof of his palace and looking over his royal city, he said, "Is not this great **Babylon,** that I have built."[2] His building operations were evidently very extensive; and travellers tell us that the village of Hillah, not far from the ruins of Babylon, is almost entirely built with bricks and stones from the

[1] Dan. 4. 34–37. [2] Vers. 29, 30.

ancient city, many of them still inscribed with the name of Nebuchadnezzar. This fact is a proof that the actual city of Babylon is to be rebuilt, for the prophecies concerning the destruction of Babylon have not yet been fulfilled, viz. it is to be destroyed by fire from heaven, as Sodom and Gomorrah; no Arab is to pitch his tent there after its destruction; and "They shall not take of thee a stone for a corner, nor a stone for foundations."[1] No sudden calamity brought the Babylonian empire to an end. After repeated conquests it gradually faded away, and none of these prophecies have yet been fulfilled.

The bricks numbered 183, 187, are stamped with the name of **Nabonidus,** the father of **Belshazzar** (see p. 76).

Nos. 196–203, **Case 19,** record "the names and titles of a number of the Elamite kings who reigned at Susa (about B.C. 700), the '**Shushan,** the palace' of Esther **1.** 2."[2] In those of Kutir-Nakhkhunte, No. 198, 199 (or Kudur-Nan-hundi), we notice the prefix of the Elamite kings of the time of Abraham—Chedorlaomer, Kudur-Mabuk (p. 60).

In **Wall-Cases 20–22** (Plate VI., p. 57, at the end of the gallery) there are some casts from the large inscriptions of **Darius the Great** (Darius Hystaspes) on the **Behistun Rock** in **Persia,** and on the floor of **Case 21** are the actual paper impressions made by Sir Henry Rawlinson in 1837. The great inscription in three languages, Persian, Scythic, and Babylonian, had been cut on the face of the cliff by order of Darius Hystaspes and furnished the key by which the cuneiform writing was deciphered, just as the Rosetta Stone gave the key to the Egyptian hieroglyphs (p. 103). At much personal risk Sir Henry Rawlinson managed to obtain copies of

[1] Isa. **13.** 19, 20; Jer. **50.** 40; **51.** 25, 26; Rev. **18.** 18, 19.
[2] *Guide A*, p. 102.

all the different sections, but it was no easy task. Scaling ladders proved useless, and in order to reach some of the highest lines of inscription—more than one hundred feet from the ground—he had to be let down from the top of the rock. On studying these copies, it was first noticed that a certain character was to be met with at regular intervals, and scholars concluded that it must be some sign to divide the words. They thought that the name of the king to whom the inscription belonged would probably appear in the first line, and they tried several, such as **Xerxes, Artaxerxes,** and **Cyrus,** but they did not agree with the number of characters. Then they tried **Darius,** and found that this suited it, **Daryvush,** and thus his name was the first deciphered word in the Babylonian and Assyrian; and with this key the rest of the secret was unlocked. "As some scholars doubted the interpretation of Assyrian, however, an inscription of king Tiglath-Pileser was procured, and given to three different scholars to decipher. They were not to communicate with one another, and the translations were to be sent to the Royal Asiatic Society in sealed packets, which were to be opened before a select committee of the Society. These rules were strictly observed, and when they came to be compared they were found, with the exception of one or two details, to be exactly alike, thus proving the correctness of the translations."

In **Wall-Case 27,** on the right of the gallery, there are some lion-shaped weights, the standard Assyrian **Manah.** We are familiar with the name of the other weight, the **shekel.** It has been suggested that the names of these weights were mentioned in the handwriting on the wall at **Belshazzar's** feast. **Daniel's** interpretation showed that each solemn message had to

do with weighing and measuring. "And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."[1]

"*Par'su*, or *bar'su*, in Assyrian, means 'a part of a shekel.' Mene is the equivalent alike of the weight and the verb manû, 'to reckon.' In the Babylonian language, therefore, the mysterious words which appeared upon the wall would have been *Mani mana sikla u-bar'si.* 'Reckon a maneh, a shekel and (its) parts.' *Pere's* or *par'su* 'a part of a shekel' comes from a root which signifies to divide, while the name of Persia is written in precisely the same manner both in Babylonian and in Aramaic. Here, therefore, we have an obvious play upon the name of the Persians."[2]

On the floor of **Wall-Cases 27, 29,** there are some stone weights of 2 manahs, 30 manahs, etc. Some of the jars, vases, and bowls in these Cases bear familiar names, such as **Xerxes,** Nos. 699–704; **Sargon,** Nos. 705, 726; **Ashur-bani-pal,** No. 709.

The larger skull in the earthenware vase, **Wall-Case 28,** No. 1583, has been supposed to have belonged to the soldier who was on guard in the palace of the Assyrian king when Nineveh was captured, and the fractures in it testify to a violent death.

The destruction of Nineveh and the fall of Assyria took place about the year B.C. 609. Nabopolassar, the father of Nebuchadnezzar, revolted in Babylon, and in alliance with Necho king of Egypt, and Cyaxeres,

[1] Dan. 5. 25–28.

[2] Prof. Sayce in *The "Higher Criticism,"* etc., pp. 530, 531.

accomplished the overthrow of Assyria. Josiah, a vassal of the king of Assyria, was slain at Megiddo. "In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo."[1]

Some of the bowls in **Wall-Cases 31–40** are inscribed with Hebrew characters. The inscription on No. 934 (behind Khammurabi's code), was supposed to confer blessing and health from heaven upon him who drank from it. There is in it a reference to the "sixty mighty men of Israel" who stood round about the couch of Solomon, and an extract from the priest's blessing in Num. **6.** 24–26. "The Lord bless thee, and keep (thee): the Lord make His face shine upon thee and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace. Amen. Amen. Selah." These bowls are of different periods; the oldest belongs to the third or second century B.C., and the latest to the third or fourth century A.D.[2]

Table-Case F (Plate VI., p. 57) contains some of the celebrated **Tell el-Amarna** tablets which were discovered in 1887. Colonel Conder says: "These letters are the most important historical records ever found in connection with the Bible . . . and most fully confirm the historical statements of the Book of Joshua, and prove the antiquity of civilisation in Syria and in Palestine."[3]

The name of Kirjath-sepher, mentioned in Josh. **15.** 15, 16, means "the city of the book," but though it was suspected that a library might have existed there, these tablets prove, as no other find has ever done, that the cuneiform writing was in common use in Palestine and Egypt,

[1] 2 Kings **23.** 29.

[2] *Guide A*, pp. 113, 114.

[3] *The Tell Amarna Tablets.* Translated C. R. Conder, R.E., D.C.L., LL.D., M.R.A.S., p. 6.

as well as in Assyria. Only a few of the three hundred and twenty letters are shown in this Case. They were from the cities of Palestine and Western Asia, to **Amenophis III.** and his son **Amenophis IV.**, kings of Egypt, and were found in Egypt. Many of them refer to the marriage negotiations of the king of Egypt, and a large number are appeals from the tributary cities of Palestine for military help to enable them to withstand the attacks of their enemies.

The tablets give us a picture of the land in the time of **Joshua** or before. It has been claimed that there are references in some to the Israelites themselves and the kings they conquered. "The most interesting letters are from the south, and these refer with great clearness to the conquest of the country between Mount Seir on the east, Ajalon, Lachish, Ascalon, and Gezer on the west, and Shiloh and Rimmon on the north. The name of one of the kings killed by Joshua (**Japhia**, Josh. **10.** 3) is found in the south, and in all probability that of **Adonizedek** of Jerusalem also; and in the north the name of the King of Hazor is probably to be read as **Jabin**, which was the name of the King of Hazor whom Joshua attacked (Josh. **11.** 1). The Hebrews (*'Abiri*) are said to have come from the desert, and from Mount Seir."[1] Colonel Conder translates No. 51 thus: "With the usual salutation from *Yapa'a* (whom he identifies with Japhia) the letter continues: 'Whatever the King my Lord says to me I listen to him exceedingly. It is gracious. But as I fear what shall befall, help thou my region from the power of the people of the desert lands.'"[2]

If the tablets refer to the time of Joshua, as Colonel Conder affirms, the Pharaoh of the oppression was not

[1] Colonel Conder in *The Tell Amarna Tablets*, p. 4.
[2] *Ibid.* p. 138.

Rameses II. as generally believed, for he lived a century later (see p. 99). If not Rameses, **Thothmes III.**, as many think, might have been the Pharaoh of the oppression.

In the lower portion of **Table-Case D** (Plate VI., p. 57) there is an interesting series of **Cylinder seals,** some of which are very ancient. These were rolled over the moist clay when tablets were sealed, as shown in **Case A.** No. 29 is "engraved with a scene representing a male and female figure seated at the side of a tree bearing fruit: behind the woman is a serpent (standing erect). This scene has been identified by some as the Babylonian equivalent of the temptation of **Eve** recorded in the Book of Genesis."[1]

Nos. 30, 31, are supposed to represent the Deluge. "Sit-napishtim, the Babylonian equivalent of **Noah**, is being steered in an ark, or vessel, over the water of the Flood."[2]

The upper part of **Case D** (Plate VI., p. 57) contains historical cylinders. The **Tiglath-Pileser**, whose records are on the large eight-sided cylinder in the front of the Case, lived much earlier than the king of that name who is referred to in the Bible. On No. 3 he mentions, amongst other wars, the defeat of 4000 of the Hittites.

No. 12, at the far end, is a chronicle of the expeditions of **Sargon**, and above it, No. 13, of the campaigns and building operations of **Sennacherib**.

Some of the tablets in **Case E** (on the left-hand side of the illustration, Plate VI., p. 57) are inscribed with the name of **Khammurabi** and early kings of Babylon, others are much later.

No. 120 is of special interest, for it mentions, among other facts of Babylonian history, the murder of **Sen-**

[1] *Guide A*, p. 159. [2] *Ibid.*

nacherib by his son. This happened some years after his army had been destroyed by the angel of Jehovah. There is a long gap in history between the two verses in the Bible record: "So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead."[1]

No. 122 is a "portion of a clay tablet inscribed with the annals of **Nabonidus** king of Babylon, recording the defeat of **Astyages** by **Cyrus,** and the capture and spoiling of **Ecbatana,** his capital city, and the **taking of Babylon,** and the downfall and death of Nabonidus king of Babylon, B.C. 556 to B.C. 538."[2] (see p. 80).

This Median city Ecbatana is mentioned in Ezra **6.** 2 (*marg.*). Sir Robert Anderson has pointed out the importance of this passage, which tells us that the decree of Cyrus, that could not be found in Babylon, was discovered at Ecbatana, the city of the Medes, having evidently been carried thither when **Darius** the **Mede**, the vassal king of Babylon, retired to his own city (see p. 81).

There are also in this case some lists of Babylonian kings, from B.C. 2300 to B.C. 625, Nos. 125, 126; and lists of "events by which the early Babylonians reckoned their years," Nos. 121, 123, 124.

In **Table-Case H** (Plate VI., p. 57, on the right-hand side) there is a most important collection of cylinders relating to Assyrian history. In the upper part we notice the records of **Sennacherib** (Nos. 1–6), which are full of interest from their mention of **Hezekiah.**

[1] Isa. **37.** 37, 38; 2 Kings **19.** 36, 37. [2] *Guide A*, p. 171.

Nos. 1–4 tell of the invasion of Palestine, the siege of Jerusalem, and Hezekiah's tribute.

No. 6 is the most famous of his inscriptions, sometimes known as "the **Taylor Cylinder.**" The king describes his campaign against other nations, and then says: "I then besieged **Hezekiah** of **Judah** who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses and innumerable small cities which were round about them, with the battering of rams and the assault of engines, and the attack of foot soldiers, and by mines and breaches (made in the walls). I brought out therefrom two hundred thousand and one hundred and fifty people, both small and great, male and female; and horses, and mules, and asses, and camels, and oxen, and innumerable sheep I counted as spoil. (Hezekiah) himself, like a caged bird, I shut up within Jerusalem his royal city. I threw up mounds against him, and I took vengeance upon any man who came forth from his city. His cities which I had captured I took from him and gave to Mitinti king of Ashdod, and Padi king of Ekron, and Silli-Bêl king of Gaza, and I reduced his land. I added to their former yearly tribute, and increased the gifts which they paid unto me. The fear of the majesty of my sovereignty overwhelmed Hezekiah, and the Urbi and his trusty warriors, whom he had brought into his royal city of Jerusalem to protect it, deserted. And he despatched after me his messenger to my royal city Nineveh to pay tribute and to make submission with thirty talents of gold, eight hundred talents of silver, precious stones, eye-paint, . . . a heavy treasure, together with his daughters, and the women of his palace, and male and female musicians."[1]

We read of this invasion in 2 Kings **18**, **19**; in Isa. **36**, **37**; and in 2 Chron. **32**. "After these things

[1] *Guide A*, pp. 219, 220.

. . . Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself."[1] We learn from the books of Isaiah and Kings that he took them, but he could not keep them after his own overthrow.

"And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him." He also made other preparations but did not rely upon these, he encouraged his people in God and said: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles."[2]

This does not look as though Hezekiah was overwhelmed with fear. We know how God met his faith. Sennacherib claims that he "threw up mounds against him," which he probably represents on the wall-picture in the Nineveh Gallery (Plate V., p. 35), but we may be quite sure that God kept His promise. "Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. . . . Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."[3]

Contract tablets found at Nineveh throw a flood of light on the request, "Speak, I pray thee, to thy servants in the Aramaen language." "They have made it clear that

[1] 2 Chron. **32**. 1. [2] 2 Chron. **32**. 2–8. [3] Isa. **37**. 33–37.

Aramaen was at the time the commercial language of the civilised East."[1]

Sennacherib said that he shut up Hezekiah like a bird in a cage. This reminds us of the words of David, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."[2] The words occur in one of the fifteen Songs of Degrees, and it has been suggested that they formed Hezekiah's hymn-book,[3] and that they commemorated the going back of the shadow ten "degrees," and the fifteen years which were at the same time added to his life, the psalms being chosen which were appropriate to his own experience. If this be so, it gives an added interest to the psalm, as we connect it with Sennacherib's cylinder. The king says nothing about the destruction of his host, but even on his own showing something remarkable occurred. If he were victorious as he boasts, it is scarcely likely that the defeated king would send the tribute after him to Nineveh. It is far more likely that the tribute here mentioned is the very same as that previously sent to Lachish (p. 25). The amount is nearly the same, the only difference being that the Bible account mentions 300 talents of silver[4] and Sennacherib says 800 talents. This may be merely the difference between the Jewish and Assyrian values, or it may be an exaggeration on the part of Sennacherib.

The cylinders numbered 7–11 are the annals of **Esarhaddon.** One of them, No. 9, was discovered in an Arab tent, where it served as a candlestick. The marks are clearly visible.

[1] Prof. Sayce in *The "Higher Criticism,"* etc., p. 441; Isa. **36.** 11.
[2] Ps. **124.** 7, 8. [3] See Dr. J. W. Thirtle in *Old Testament Problems.*
[4] 2 Kings **18.** 14.

Nos. 12–22, are records of **Ashur-bani-pal**; (No. 12, the last large one in the front, the rest at the side and back), the first especially relating to the events depicted on the wall-pictures in the Assyrian Basement and Nineveh Gallery.

No. 23 (at the side) is an inscription of **Shamash-shum-ukîn.**

The upper portion of **Table-Case G** (Plate VI., p. 57) is full of important records relating to Babylonian history.

Nos. 1–4 belong to the reign of **Nabopolassar,** the father of **Nebuchadnezzar,** who acted as his father's general the first time he besieged Jerusalem. Nabopolassar revolted against the Assyrian rule, and assisted in the downfall of that great empire. (See p. 67.)

The last Babylonian empire began with this revolt, and the kings who have specially to do with Bible history are—

Nabopolassar. B.C. 625–604.
Nebuchadnezzar II. B.C. 604–561.
Evil-Merodach. B.C. 561–559.
Nabonidus. B.C. 555–538.
Belshazzar. (?)–538.

In Nos. 6–51 we have a series of barrel-shaped cylinders, which record the building operations of **Nebuchadnezzar II.** in Babylon and the other great cities of his empire. He "devoted great attention to the repair and completion of the very ancient shrine of the god Nebo at Borsippa, the modern Birs Nimrûd, which has been identified with the Tower of **Babel.**"[1] "I finished its summit, the temple of the Seven Planets which is the tower of Borsippa which former kings had built, and raised it to the height of forty-two cubits, but had not finished; its upper part from extreme age had rotted away."[2]

The four cylinders numbered 53–56 are of great

[1] *Guide A*, p. 194. [2] *Records of the Past*, New Series, vol. vii. p. 76.

importance to Bible students. "They are inscribed with an account of the rebuilding by **Nabonidus** of the temple of the Moon-god in Ur. The text concludes with a prayer to the Moon-god on behalf of Nabonidus, and of his eldest son **Bel-shar-utsur (Belshazzar)** . . .

"And as for me, Nabonidus, the king of Babylon, protect thou me from sinning against thine exalted godhead, and grant thou me graciously a long life: and in the heart of Belshazzar, my first-born son, the off-spring of my loins, set the fear of thine exalted godhead, so that he may commit no sin and that he may be satisfied with the fulness of life!"[1]

"When the sceptics first framed their indictment of Daniel, Belshazzar appeared to be a myth. For history testifies that the last king of Babylon was Nabonidus; that he was absent from the capital when Cyrus entered it. . . . The contradiction between history and Scripture was complete. But the since-deciphered inscriptions have disclosed that Belshazzar was eldest son and heir to Nabonidus, that he was regent in Babylon during his father's absence, and that he was killed the night the Persian army entered the inner city."[2]

It is this inscription which gave an answer to the attacks of the so-called "higher critics." It confirms the accuracy of the Book of Daniel, and explains also the reason why Belshazzar, as a reward to **Daniel**, promised to make him "third ruler in the kingdom."[3] Belshazzar was himself only second.

There are several other cylinders of Nabonidus in this Case—Nos. 57–65. They chiefly refer to his building operations. In Nos. 61–64, he tells how he found an

[1] *Guide A*, p. 195.
[2] Sir Robert Anderson in *The Bible and Modern Criticism*, pp. 136, 137.
[3] Daniel 5. 7, 16, 29.

inscription of **Sargon I.** and his son **Narâm Sin** in the foundations of the temple at Agade. They had, he said, been sought for in vain by Esarhaddon, Nebuchadnezzar II., and others. In the cylinder No. 65 he records the finding of the foundation record of Narâm Sin which led to the discovery of the stone object inscribed with the name of his father Sargon I., exhibited in **Case C.** (See p. 61.)

This cylinder also mentions that "'the god Sin (the Moon-god) in times past was wroth with his people, and that he brought the Scythians into the city of **Harran** where they destroyed the temple' . . . Cyrus, king of Anzan, attacked the hordes of the Scythians and captured their king Astyages, and carried him captive to his own land. As a thank-offering for his deliverance from the Scythians, Nabonidus rebuilt the temple of **Sin** the **Moon-god.**"[1] This proves that the Moon-god was worshipped at Harran. We have already seen from the inscriptions in the Wall-Cases, etc., that Ur was sacred to this worship, and thus we have a proof that if **Terah,** the father of Abraham, driven out of Ur by the Elamite invasion, had wanted to go to a city where the worship was similar, he would have chosen Harran. (See pp. 28, 29.)

The name of **Darius,** the son of **Hystaspes,** is inscribed in Persian, Median, and Babylonian, on the weight No. 66. "Two-thirds of a manah and one shekel."

No. 67 is an interesting cylinder of **Cyrus,** giving an account of his conquest of Babylonia, and the chief events of his reign. He describes how the god Marduk, or Merodach, "sought out a righteous prince, a man after his own heart, whom he might take by the hand; and he called his name Cyrus, king of Anshan, and he

[1] *Guide A*, p. 196.

proclaimed his name for sovereignty over the whole world. The hordes of the land of Kutu he forced into submission at his feet, and the men whom (the god) had delivered into his hands he justly and righteously cared for. And Marduk, the great lord, the protector of his people, beheld his good deeds and his righteous heart with joy. He commanded him to go to Babylon, and he caused him to set out on the road to that city, and like a friend and ally he marched by his side; and his troops, with their weapons girt about them, marched with him in countless numbers like the waters of a flood. Without battle and without fighting Marduk made him enter into his city of Babylon; he spared Babylon tribulation, and Nabonidus, the king who feared him not, he delivered into his hand."[1]

The fact that Cyrus is called king of **Anshan** or **Elam** is an explanation of Isa. **21.** 2, where Elam and Media are called upon to bring about the destruction of Babylon. "Go up, O Elam; besiege, O Media." Elam, which had been conquered by Ashur-bani-pal, regained its independence on the fall of the Assyrian Empire. In Jer. **25.** 25 there is a mention of the kings of Elam.

"After the occupation of the city by the Persians, Cyrus conciliated the Babylonians by restoring the images to their original shrines."[2] It was his policy to propitiate the gods of the nations he conquered, by rebuilding their temples or giving them presents, and his dealings with the Jews in permitting them to rebuild their temple was quite in harmony with his general policy.

Some of the expressions in the cylinder of Cyrus remind us of the prophecy of Isaiah, written according to Isa. **1.** 1, no later than the days of Hezekiah, about 698 B.C., and therefore one hundred and fifty years before the time of Cyrus.

[1] *Guide A*, pp. 196, 197. [2] *Guide A*, p. 197.

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight . . . that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me."[1]

"For Israel's sake," that he might be the means of setting them free from the captivity. "I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts."[2] Ezra and Nehemiah tell us how exactly this was fulfilled under Cyrus and his successors. "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled (concerning the seventy years' captivity (Jer. **29.** 10)), the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him and let him go up to Jerusalem."[3] It was quite possible that Cyrus had heard of the words of Isaiah.

It was in fulfilment of the prophecy of Jeremiah that Cyrus took Babylon so easily. "And it shall come to pass, when seventy years are accomplished, that I will

[1] Isa. **45.** 1–4. [2] Isa. **45.** 13.
[3] Ezra **1.** 1–3; 2 Chron. **36.** 22, 23.

punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans."[1]

In this cylinder Cyrus claims to have taken the city "without battle and without fighting." Nabonidus had greatly offended the priests by attempting to gather into Babylon the images of the gods from the local temples. It may be, therefore, that the priests favoured Cyrus and opened the gates to him, and that the army of Cyrus had already gained admittance whilst Daniel was explaining to Belshazzar the handwriting on the wall.

"One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken on every quarter, and the passages are surprised, and the reeds they have burned with fire, and the men of war are affrighted."[2] In quick succession the messengers carrying the bad tidings must have arrived at the palace—probably before Belshazzar and the "thousand of his lords" had left the banqueting chamber. "In that night was Belshazzar the king of the Chaldeans slain,"[3] and thus the prophecy was already being fulfilled at the gates whilst the words of the interpretation were being spoken in the palace.

The records tell us that on the 16th of the month Tammuz, **Gobryas,** the governor of Gutium (Kurdistan), and the army of Cyrus came to Babylon. Cyrus appointed Gobryas to be governor in Babylon, together with others, and we know that chief of those others was Daniel. "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom: and over these three presidents; of whom Daniel was first."[4]

"There appears to be no longer any doubt that this

[1] Jer. 25. 12.
[2] Jer. 51. 31, 32, R.V.
[3] Dan. 5. 30.
[4] Dan. 6. 1, 2.

Darius was Gobryas, Governor of Kurdistan, the general who commanded the army of Cyrus that captured Babylon. Gobryas was the son of Cyaxeres (Ahasuerus in the Hebrew), and the brother and heir-apparent of Astyages, the last king of the Medes. (Xenophon calls him his son in error, for Herodotus states that Astyages had no son.) In his youth he would have known Cyrus, who attended the Median Court; and this, combined with the fact of his kingly rank, may well have led Cyrus to trust and honour him. 'Darius' was doubtless a 'throne name' (like 'Artaxerxes.' Josephus mentions that he had another name among the Greeks). A most striking confirmation of this is supplied by a statement in Ezra **6.** 1, 2. The decree issued by Cyrus for the building of the temple, which could not be found either in the Chaldean or the Persian capital, was at last discovered in the capital of Kurdistan. How, then, could it have got to Ecbatana? The obvious solution of this enigma is that, for some reason or other, Gobyras was sent back to his own province, and that he carried with him the archives of his rule in Babylon. The language of Dan. **9.** 1 clearly indicates that he was a vassal king (he '*was made king* over the realm')."[1]

The legal and commercial tablets in the lower part of the case are arranged in chronological order, and the period covered by them extends from the reign of **Esarhaddon,** B.C. 675 to B.C. 100.

Nos. 83–156 were written in the reign of **Nebuchadnezzar II.**

Nos. 157–162 during the reign of **Evil-Merodach,** B.C. 561 to B.C. 559, the king who was kind to the captive Jehoiachin. "And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah . . . that Evil-Merodach king of Babylon in the year that he began

[1] Sir Robert Anderson in *In Defence*, p. 192.

to reign, did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were in Babylon; and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."[1] The first of these tablets is dated in the accession year of Evil-Merodach, the very year mentioned in Kings, "the year that he began to reign." The *first* year of the king's reign would begin on the New Year's Day after he came to the throne, until that day it was the accession year.

The tablets Nos. 163–171 are inscribed with the name of **Neriglissar (Nergal-shar-usur),** king of Babylon from B.C. 559 to B.C. 556. We find this name in Jeremiah. "Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes; even they sent, and took Jeremiah out of the court of the prison."[2]

Nos. 174–235 were inscribed in the reign of **Nabonidus,** B.C. 555 to B.C. 538; Nos. 236–278 in that of **Cyrus,** B.C. 538 to B.C. 529. No. 238 is dated in his first year, the year when he made the decree concerning the temple in Jerusalem.[3]

No. 254 mentions a loan by **Cambyses,** the crown prince. The tablets numbered 279–305 record transactions for every year of his reign, B.C. 529 to B.C. 521.

[1] 2 Kings **25.** 27–30. [2] Jer. **39.** 11–14.
[3] Ezra **1.** 1; 2 Chron. **36.** 22. See p. 79.

Nos. 306–308 are dated in the reign of **Smerdis** (or Barzia), who usurped the throne for a few months, B.C. 521. Darius the Great records on the Behistun rock the names of five pretenders, of which Smerdis is one. Casts of these inscriptions are shown in **Wall-Case 20,** Nos. 208–12 (see p. 65).

Nos. 309–331 are dated in the reign of **Darius the Great** (Darius Hystaspes) from B.C. 521 to B.C. 485.

It was in the first year of Darius that Daniel received the wonderful Messianic prophecy of his ninth chapter. In the second year of his reign the seventy years' *desolations* prophesied in Jer. **25.** 11 terminated (see Dan. **9.** 2).

There were two periods of seventy years which had to be fulfilled by the captivity of Judah. (1) The seventy years' *servitude* (Jer. **29.** 10), which dated, not from their deportation to Babylon as captives, but from their subjection to the suzerainty of Babylon. The servitude began (in the reign of Nabopolassar) the third year of Jehoiakim, B.C. 606–605.[1] It ended in B.C. 536, when Cyrus issued his decree. (2) The seventy years' *desolations* (Jer. **25.** 11) began in the ninth year of Zedekiah[2] (in the reign of Nebuchadnezzar), and lasted till the second year of Darius—the exact date being given in Hag. **2.** 18, 19.[3]

These tablets are a collection of commercial, legal, and other documents, dated in various years of the reign of Darius Hystaspes. It was in his second year that the second decree was made for the building of the temple at Jerusalem, after search had been made for the former decree of Cyrus.[4] The temple was finished in the sixth year of Darius. Our attention is called to the fact that

[1] 2 Kings **24.** 1. [2] 2 Kings **25.** 1–5.
[3] See Sir Robert Anderson in *Daniel in the Critics' Den* and *The Coming Prince*, 9th Ed. [4] Ezra **6.**

on some of these tablets (Nos. 312, 324, 325) there are notes in the Aramean language, reminding us of Ezra **4.** 7, "the writing of the letter was written in the Syrian tongue." (See p. 73.)

No. 332 is dated in the reign of **Xerxes** (B.C. 485 to B.C. 465), the **Ahasuerus** of Esther. The book begins in his second year, and the whole of it forms a parenthesis between Ezra **6.** and **7.**

Nos. 333–335 belong to the reign of **Artaxerxes** (B.C. 465 to B.C. 424), the last being dated in his thirtieth year. One of the most important dates to students of prophecy occurred in his reign, for in his twentieth year the decree was given to **Nehemiah** permitting the Jews to rebuild their city.[1] This most significant date, therefore, is the starting-point of Daniel's "seventy weeks," for they were to commence "from the going forth of the commandment to restore and to build Jerusalem."[2] They did not therefore date from the decree of Cyrus concerning the rebuilding of the temple. It suited the policy of Cyrus to conciliate conquered nations by rebuilding the temples of their gods, and it suited the policy of Artaxerxes king of Persia to have a strong fortress paying allegiance to him near to the borders of Egypt.

[1] Neh. **2.** 1. [2] Dan. **9.** 24–27.

CHAPTER X

EARLY CHRISTIAN ANTIQUITIES

PASSING through the doorway at the end of the Assyrian and Babylonian Room and turning to the right, we return along the galleries parallel to those through which we have come. In Room V. we find a number of early Christian antiquities from various places.

In **Table-Case A** there are many rings. The Guide[1] tells us that the use of rings as signets or ornaments was as widely spread among the early Christians as among their pagan contemporaries, and it reminds us of how the Apostle James speaks of a man entering the assembly wearing a gold ring and goodly apparel.[2] Many of these rings have scriptural designs, such as No. 25, which has a quaint representation of Jonah and of the Good Shepherd; and No. 43, of the Crucifixion.

In the centre of the Case is a bowl of the early fourth century, with a figure of our Lord, and two small busts of **Constantine the Great** and his wife **Fausta,** and an inscription relating to them. The so-called conversion of Constantine marked a great epoch in Church History, for from that date Christianity became more and more paganised.

On the opposite side of the Case there are a number of specimens of gilded glasses from the **Catacombs,**

[1] *Guide D*, p. 55 [2] Jas. 2. 2.

dating from the third to the fifth century. The story of the Catacombs is full of interest to the student of Church History, as we picture the scenes that took place in those dimly lighted passages and vaults, the secret assemblies and the countless funeral services.[1] These glasses, the bases of which alone remain, are supposed to have been given frequently as presents, and in many instances to have been impressed in the mortar of the freshly closed niches or *loculi*. "Some may have been the possessions of the deceased during life; but many would appear to have been left behind by friends and relatives who had been present at the interment."[2]

Many of the glasses are ornamented with scriptural designs, some with portraits, and a few with pagan subjects.

In the **Wall-Cases 12, 13**, to the right of the door, there is a collection of **lamps** and **flasks**. The lamps come from Carthage, Sicily, Italy; from Egypt, Syria, Palestine, and Asia Minor. Many of them show clearly that they belonged to Christian owners, by the sacred monogram, the cross, the fish, the Bible scenes and other designs that are on them. Such lamps were in common use, and were often left burning at the graves of the martyrs.

The flasks in the upper part of these **Wall-Cases** are chiefly connected with this same custom, and were probably used by the pilgrims when visiting the shrines of saints and martyrs. The worship of relics and of sacred places became more and more prevalent as the days went on. Though it began at first with a pure desire to honour those who had witnessed a good confession, from merely celebrating their memory the "Church" in a short time almost deified the martyrs. Pagan customs very

[1] See W. H. Withrow, M.A., in *The Catacombs of Rome*.
[2] *Guide D*, p. 61.

soon became incorporated, and the heathen practice of placing lighted lamps before the gods was transferred to the martyrs. Churches were built to their honour, feasts were held on the anniversaries of their martyrdom, and "many pagan myths were mixed up with Christian legends, martyrs converted into mythical personages."[1]

The lamps, flasks, rings, and other antiquities in this room illustrate this phase of church declension. Representations of "**St. Menas,** or Mennas, an Egyptian martyr decapitated during the persecutions of **Diocletian's** time," are very common on the flasks, such as on No. 860. "The legend relates that the saint's body was placed upon a camel which was let loose to follow what course it chose; and that in the place where the camel stopped, some miles from Alexandria, a grave was made and a shrine subsequently built. In allusion to this legend, St. Menas is constantly represented as standing between two camels,"[2] as in this representation.

The large silver casket, **Wall-Cases 7, 8,** dating from the fourth to the fifth century, is a typical illustration of the laxity prevailing at this time, for it shows the strange admixture of pagan superstition and Christian truth that pervaded the Church in the days of the "Fathers." From the design, it was evidently a bridal gift given to **Projecta,** a Roman lady of rank, wife of Secundus, a member of the great family of Asterii. The inscription which contains this name is preceded by the sacred monogram, and shows that they were "Christians"; but the design is entirely mythological.

Many **Coptic** antiquities are shown on the other side of the room, and in **Wall-Cases 24–26** a number of *ostraka* (from the Greek word meaning literally "shell,"

[1] *Neander's Church History*, vol. iii. pp. 448–463.
[2] *Guide D*, p. 80.

afterwards "sherd") fragments of limestone or pottery, on which Coptic and Greek inscriptions are written in ink. Probably these were written by the monks to whom reference has been already made (p. 53).

It may be that they were the copybooks in which they learned to write passages of Scripture. In the Manuscript Saloon we have Coptic Biblical MSS. written by the monks of Egypt.

The Church of **Abyssinia** is also represented in this room, and the **Greek Church** which finally separated from the Latin in A.D. 1054. (Other Byzantine objects are shown in the Mediæval Room.)

The history, therefore, of all the objects in this one little room would be the history of the professing Church during the first centuries of its existence, and they bear witness to its rapid declension.[1]

An interesting account of the Coptic, Abyssinian, and Greek Churches is given in the Guide to these antiquities.

[1] For further notes on Church History, see Chapter XIV.

CHAPTER XI

THE PHŒNICIAN REMAINS

Passing through several rooms along this gallery towards the staircase up which we ascended, we notice two famous inscriptions which were discovered in the land of Moab and in Jerusalem.

The **Moabite Stone,** of which this is a cast, was found in 1868 at Dibon. It is the actual inscription of **Mesha** king of **Moab,** who revolted against **Ahab.**

"And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel."[1]

The inscription is too long to give the whole of the translation, but the introduction is the most interesting part.

"I, Mesha, son of Chemosh-melech king of Moab, the Dibonite. My father reigned over Moab thirty years, and I reigned after my father. I made this monument to Chemosh at Korkah, a monument of salvation, for he saved me from all invaders, and let me see my desire

[1] 2 Kings 3. 4, 5, etc. The remainder of the chapter describes the defeat of Moab, and God's miraculous intervention on the behalf of His people Israel.

upon all my enemies. Omri (was) king of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son followed him, and he also said: I will oppress Moab. In my days Che(mosh) said: I will see my desire on him and his house. And Israel surely perished for ever. Omri took the land of Medeba and (Israel) dwelt in it during his days and half the days of his son, altogether forty years. But there dwelt in it Chemosh in my days."[1] Mesha then goes on to describe his capture of various cities, from one of which he says, "I took from it the *arels* of Yahveh, and tore them before Chemosh." This shows that the name of Jehovah, so sacred to Israel, was known to the nations around. The worship of "the abomination of Moab," "Chemosh the god of the Moabites,"[2] was introduced by Solomon, and because of this God's wrath fell upon the land of Israel.

Prophecies concerning Moab are contained in Isa. **15, 16,** and Jer. **48,** where the names of cities mentioned in the Moabite stone constantly recur. "Send ye the lambs for the ruler of the land" (Isa. **16.** 1) may have reference to the king of Moab's tribute of lambs. It may be that in some passages in these prophecies there are references to this very stone which so boastfully proclaims the victory of Moab over Israel.

"We have heard of the pride of Moab; that he is very proud: even of his arrogancy and his pride, and his wrath: his boastings are nought,"[3] or "have wrought nothing."[4]

"Was not Israel a derision unto thee? . . . for since

[1] This translation, given by Prof. Sayce in *The "Higher Criticism" and the Monuments* (p. 366), is from the text published in 1886 by two German professors, after weeks of study of the squeezes preserved in the Louvre, and translated by Dr. Neubauer.

[2] 1 Kings **11.** 7, 33. [3] Isa. **16.** 6, R.V. [4] Jer. **48.** 30, R.V.

thou spakest of him, thou skippedst for joy" (or R.V. "as often as thou speakest of him, thou waggest the head") . . . "so shall Moab be a derision and a dismaying to all them about him . . . And Moab shall be destroyed from being a people, because he hath magnified himself against the Lord."[1]

Dr. Klein, who found the stone, did not at first realise the importance of his discovery, and only copied a few words, which he sent to the Berlin Museum. But when, a year later, a large sum was offered for it and men were sent to take squeezes, the cupidity of the Arabs, both the people and their governors, was aroused, and they began to fear that they should lose it. The governor demanded it himself, but the Arabs put a fire under it, and, pouring cold water on it, broke it in pieces, which were distributed through the tribe. Most of these fragments were recovered, and put together by the help of the imperfect squeezes taken before the monument was broken.[2] The language in which the stone is written is of particular interest. It shows what were the forms of the Phœnician letters used on the eastern side of the Jordan in the time of Ahab. The forms employed in Israel and Judah on the western side could not have differed much; and we may therefore see in these venerable characters the precise mode of writing employed by the earlier prophets of the Old Testament.[3]

In the **Siloam stone,** a cast of which is shown in the adjoining case, we have an early Hebrew inscription. It was discovered in 1880. Some native lads were playing in the so-called Pool of Siloam, when one of them, while wading up a channel cut in the rock which

[1] Jer. 48. 27, 39, 42.
[2] Prof. Sayce in *Fresh Light from Ancient Monuments*, pp. 90, 91.
[3] *Ibid.* p. 96.

leads into the pool, slipped and fell into the water. On rising to the surface he noticed what looked like letters on the rock which formed the southern wall of the channel. The lad was a pupil of Dr. Schick, a German architect in Jerusalem, whom he at once informed. Dr. Schick, on visiting the spot, found the ancient inscription partly concealed by the water.[1] It was difficult to obtain an exact copy owing to this and the darkness of the tunnel, but in 1881 this was accomplished: the inscription having been cleaned by means of acid, squeezes were taken.

The inscription (which is in the purest Biblical Hebrew) is as follows:—"(Behold) the excavation! Now this is the history of the excavation. While the excavators were lifting up the pick, each towards his neighbour, and while there were yet three cubits to (excavate, there was heard) the voice of one man calling to his neighbour, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating the excavators had struck pick against pick, one against the other, the waters flowed from the Spring to the Pool for a distance of 1200 cubits. And a hundred cubits was the height of the rock over the head of the excavators."[2]

It is supposed to refer to the time of **Hezekiah,** for we read "how he made a pool, and a conduit, and brought water into the city." "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David."[3]

The inscription, however, may refer to an earlier engineering feat, for in the time of Ahaz, the father of

[1] *Ibid.* p. 98, 99. [2] *The "Higher Criticism,"* etc., p. 379.
[3] 2 Kings **20.** 20; 2 Chron. **32.** 30.

Hezekiah, the Prophet Isaiah speaks of "the waters of Shiloah that go softly,"[1] and it may therefore be as old as the time of **Solomon.** The language is supposed to be quite as ancient as that of the Moabite Stone, and some words seem to suggest an even earlier date.

[1] Isa. 8. 6.

CHAPTER XII

EGYPTIAN GALLERY (Plate VII.)

Returning down the same flight of stairs we walk through the great Egyptian Galleries full of remains from the land of the Pharaohs. We see at once that they are very different from the sculptures of Babylon and Assyria. They are arranged as far as possible in chronological order, beginning at the end of the gallery which we now enter. The eyes of Jacob and his sons may have rested many times on some of these earlier statues, and Moses and Aaron probably looked on still more of them.

There were many **Pharaohs** connected with Bible history, but it is not possible to identify all of them by their Egyptian names.

(1) There was first the Pharaoh of Gen. **12.**, whose court Abraham and Sarah visited.

(2) Then there was the Pharaoh before whom Joseph stood. Both of these are supposed to have been **"Shepherd Kings"** or **"Hyksos,"** foreigners belonging to nomad tribes who had settled in Egypt and gained the ascendency. Probably the wave of conquest which swept over Chaldea and Syria in the days of Abraham spread to Egypt also.

(3) "There arose up a new king . . . which knew not Joseph." It is thought that he belonged to, and

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possibly founded, the new dynasty that conquered the Shepherd Kings.

(4) We read of Pharaoh's daughter who adopted Moses.

(5) There was the Pharaoh who oppressed Israel, and who is mentioned in Ex. **2.** 23, "in process of time the king of Egypt died."

(6) His successor upon whom fell the plagues of Egypt.

(7) The "firstborn," who probably shared the throne with his father.

Then for many years there is silence in Scripture about Egypt.

(8) In the time of Solomon we read of another king who became his father-in-law, for "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her into the city of David."[1]

(9) We find mention of **Shishak** king of Egypt, who befriended Jeroboam. "And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon."[2] He besieged Rehoboam, "And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem. And he took away the treasures of the house of the Lord."[3]

(10) Although not a king of Egypt we have mention in 2 Chron. **14.** 9 of **Zerah,** the Ethiopian, who fought against Asa.

(11) Hoshea made an alliance with **So** king of Egypt, which led to his ruin. "The king of Assyria found conspiracy in Hoshea, for he had sent messengers to So king of Egypt."[4]

[1] 1 Kings **3.** 1.
[2] 1 Kings **11.** 40.
[3] 1 Kings **14.** 25, 26; 2 Chron. **12.** 1–12.
[4] 2 Kings **17.** 4.

(12) Hezekiah formed an alliance with **Tirhakah** king of Ethiopia and Egypt. Sennacherib "heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee."[1] There was much truth in one part of Sennacherib's message to Hezekiah. "Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him."[2] So it was all through Israel's history.

(13) **Necho** is the next king of Egypt who had to do with Bible history. Allied with Nabopolassar, the father of Nebuchadnezzar, he was marching against Assyria when Josiah withstood him and was slain.

"In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him: and he slew him at Megiddo, when he had seen him."[3]

After Jehoahaz the son of Josiah had been placed on the throne, "Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there."[4]

Necho's allies accomplished the overthrow of Assyria B.C. 609, but four years later he himself was defeated at Carchemish by Nebuchadnezzar. This great battle gave the mastery of Western Asia to Nebuchadnezzar. "Thou art this head of gold."[5]

[1] Isa. **37.** 9. [2] Isa. **36.** 6.
[3] 2 Kings **23.** 29; 2 Chron. **35.** 20–24.
[4] 2 Kings **23.** 33, 34; 2 Chron. **36.** 3, 4. [5] Dan. **2.** 38.

The prophecies of the defeat of Necho are found in Jer. **46.**

(14) **Hophra**, the successor of Necho, induced Zedekiah to break his allegiance with Babylon. He invaded Phœnicia and captured Gaza. "Before that Pharaoh smote Gaza."[1]

The approach of the Egyptians caused the Assyrians to raise the siege of Jerusalem for a time. "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them they departed from Jerusalem."[2]

But Pharaoh was no help to Zedekiah. "As I live, saith the Lord God, surely in the place where the king (Nebuchadnezzar) dwelleth that made him (Zedekiah) king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war."[3] "Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land."[4]

Thus from the beginning of Israel's history, and throughout the centuries which followed, they were constantly being mixed up with Egyptian history, and it is interesting to read of these links as we stand under the shadow of the colossal heads of the Pharaohs in the Egyptian Gallery. In spite of all they had suffered from their oppression, the children of Israel constantly turned to Egypt, although they were repeatedly warned of God. "Woe to them that go down to Egypt for help."[5]

In Assyria a predecessor's monuments and inscriptions were treated with superstitious reverence. Many in-

[1] Jer. **47.** 1. [2] Jer. **37.** 5. [3] Ezek. **17.** 16, 17.
[4] Jer. **37.** 7; see also 2 Chron. **36.** 13. [5] Isa. **31.** 1–3; **30.** 1–3.

scriptions ended with a curse on those who should in any way damage them, and invoked blessing on those who should preserve them. Thus Sennacherib writes: "In future days, if one of the kings, my sons whom Ashur shall call to the sovereignty over this land and people: when the palace shall grow old and decay, shall repair its injuries, shall see the written record of my name, shall pour a libation on the altar, and sacrifice a victim, and shall then replace it in its place: Ashur will hear and accept his prayers."[1] But it was not so in Egypt. The Pharaohs thought nothing of erasing the names of their predecessors, and of carving instead their own names.

At the end of the gallery by which we entered, are the remains of kings of the earliest dynasties. The chronology of Egypt is still very uncertain. "Not only is the order of succession of the kings of these dynasties unknown, but authorities differ greatly in their estimate of the length of the period of their rule. Some say that the interval between the 12th and the 18th dynasties consisted of more than five hundred years, and others that it was less than two hundred years."[2]

The **Shepherd Kings,** who are probably the first directly connected with Bible history, belonged to the 15th, 16th, and 17th dynasties. There are a good many scarabs belonging to this period in the Cases upstairs, but the chief objects are—(1) The famous Mathematical Papyrus (No. 10,058), which was written in the reign of **Apepa I.**;[3] (2) A red granite slab from the Temple of Bubastis, with his name (Bay 23, No. 339), other fragments of the series bearing the names of the builders of the pyramids, etc.;

[1] *Inscription of Sennacherib. Records of Past*, vol. i. 1st Series, 2nd Ed. p. 32.

[2] *Guide C*, p. 222. This new Guide to the Egyptian Collections is a very valuable history of Egypt, its manners, customs, religion, etc.

[3] Not shown in the gallery.

(3) The granite lion (Bay 5, No. 340), with the name of **Khian,** another Hyksos king.

The first king of the 18th dynasty was **Aahmes,** or **Amasis I.,** who fought against the Hyksos and conquered them. He was possibly No. 3 on our list, the "new king" which knew not Joseph. The slab of a granite altar is inscribed with his name (Bay 16, No. 343). There is division of opinion as to who were the Pharaohs of the Oppression and the Exodus, but there is no doubt that the period when Israel was in Egypt was the period of Egypt's greatness. God gave them great prosperity while His chosen people were sheltered there, and turned His hand upon them in judgment when they became their persecutors. The two greatest kings were **Thothmes III.,** who some think to have been the Pharaoh of the Oppression, and **Rameses II.,** who is believed by almost all Egyptologists to have been the one under whom it took place.

The great head of Thothmes is shown in our illustration at the end of the gallery (Plate VII., p. 95).

It was Thothmes III. who erected Cleopatra's Needle, now standing on the Thames Embankment, but Rameses II. added a central row of hieroglyphics between those of Thothmes on each of the four sides. Besides the head of Thothmes in red granite (No. **360,**[1] Northern Gallery) there is a massive granite monument, with figures of the god Menthu-Ra and Thothmes III. in relief (Bay 2, No. **363**); a cast of a granite sphinx bearing his name on its breast (Northern Gallery, No. **366**); and the cast of the famous granite stele inscribed with an address to the king by Amen-Ra, in which the god describes the exploits of Thothmes III. (Central Saloon,

[1] The black figures refer to the larger monuments in the centre of the gallery, the smaller figures to the less important ones on the walls.

No. **367**). In Bay 9 (No. **374**) is a statue of Anebni, the master of the armoury, set up to his memory by Thothmes III. and his sister, Queen Hatshepset.

Amenhetep III. and **Amenhetep IV.** (called by some Amenophis) were the Pharaohs to whom the majority of the Tell el-Amarna tablets were addressed. The colossal statues Nos. **412, 413, 415, 416, 417,** represent Amenhetep III. The grey granite column from a temple built by him at Memphis (?) was repaired by **Menephthah I.** or **Mer-en-Ptah** under the 19th dynasty, and about one hundred years later Set-nekht inscribed his cartouches upon it (Bay 7, No. **419**). The red granite lion, No. **430,** is also from a temple built by Amenhetep III.

In Bay 13, No. 435 is the base of a statue inscribed with the name of Amenhetep IV.

The first two kings of the 19th dynasty were **Rameses I.** and **Seti I.** They were followed by the most famous of all Pharaohs, **Rameses II.** He reigned sixty-seven years, and died aged about one hundred years. If he were the Pharaoh of the Oppression, the expression in Ex. **2.** 23 would be significant, "In process of time the king of Egypt died." Two large heads of Rameses II., Nos. **588, 576,** are in the centre of the gallery on the left. There are several statues of Rameses besides these great heads, such as No. **582**, and the kneeling figure, Bay 17, No. **584.** He was a great builder, and built, among other places, the store-city of Pithom (Ex. **1.** 21). This was discovered and identified a few years ago by M. Naville, of the Egypt Exploration Society.

The statue of the "Recorder of Pithom," though belonging to a later period (Bay 21, No. **776**), found at Tell el-Maskhûtah (the modern name), identified the place with Pithom. The granite hawk (Central Saloon, No.

596) was also found at Pithom. M. Naville suspected that the place was dedicated to the god Tum, and having been shown a statue to that god, he dug in the mound from which it had been taken and discovered the treasure city.

Central Saloon, No. **577.** — On the breast of this statue of Rameses II. are cut the prenomen and name of **Seti Meren-Ptah** or Menephthah.

The two granite columns of Rameses II. (Nos. **598, 599**) bear also the names of **Osorkon II.** and **Menephthah I.**, who often inscribed his name on monuments which he had not made, such as Nos. **419, 577.** He is supposed by many to have been the Pharaoh of the Exodus. He "was associated with his father in the rule of the kingdom for about twelve years before he became sole king."[1] No. 1169 (near the Hittite remains) is the door-jamb from his temple.

It has been suggested that **Seti II. Meren-Ptah II.** was the "firstborn" who was slain on the night of the passover, and that he was really sitting on the throne with his father. No. **616,** Bay 21, is a statue of him.

Shishak, or Shashanq I., was the descendant of a Libyan chief. He founded the 22nd dynasty. "He repaired the temple of Mut, at Thebes, and set up in it a number of granite seated statues of the goddess Sekhet,

[1] *Guide C*, p. 247. In the monolith of Menephthah (not in the Museum), found by Petrie, in 1896, is a mention of the Israelites : "Kheta (the land of the Hittites) is in peace, captive is Canaan and full of misery, Askelon is carried away, Gezer is taken, Yennuamma is non-existant, Israel is lost, his seed is not, Syria is like the widows of Egypt. The totality of all the lands is at peace, for whoever rebelled was chastised by King Menepthah." The phrase mentioning the Israelites has also been translated "Jenoam has been brought to naught ; Israel the horde, destroyed his crops."—Dr. Pinches in *The Old Testament in the Light of Historical Records*, etc., p. 306.

two fine examples of which, inscribed with the king's names and titles, are exhibited in the Southern Egyptian Gallery (Nos. **763, 764**)."[1] This was the Pharaoh who robbed the temple at Jerusalem in the time of Rehoboam. **So** is supposed to be identical with **Shabaka,** or Sabaco, the first king of the 25th dynasty. A basalt slab bears his name (Bay 25, No. 797) "inscribed with a copy of a mythological text copied by the king's order from an old half-obliterated document."[2] Several scarabs and an alabaster vase in the Fourth Egyptian Room (Table-Case D and Wall-Case 139) bear his name; also there is the impression of a seal in the Nineveh Gallery, Table-Case I, No. 32 (see p. 49).

Tirhakah or Tarharq, and **Necho** or Nakau, are represented in the Egyptian Rooms upstairs (see p. 56).

Psammetichus II., the head of whose colossal statue is in Bay 23, No. **803,** was a son of Necho.

The name and figure of Pharaoh **Hophra** appear on a limestone stele, Bay 22, No. 804; his name is also on a statue in the Central Saloon, No. 805. The prophecies concerning him came to pass, he was dethroned and afterwards slain by his own soldiers, who made their general **Aahmes** (**Amasis II.**) king in his stead. It was during the reign of Psammetichus III., son of Aahmes, that Egypt was invaded by the Persians under Cambyses, and became a Persian province or satrap. **Alexander the Great** defeated the Persians B.C. 332, and was welcomed in Egypt as the saviour of the country. His name is inscribed on a clepsydra (Bay 29, No. 948), "a time-piece used by the Greeks and Romans, which measured time by the discharge of a certain quantity of water." There is a bust of Alexander in the Ephesus Room (see p. 11).

Egypt was ruled by the Ptolemies from B.C. 304 to

[1] *Guide C*, p. 253. [2] *Ibid.* p. 256.

B.C. 30, when on the death of Antony and Cleopatra it became a Roman Province.

Ptolemy I., Soter I., B.C. 304, founded the Library and Museum at Alexandria, and settled a number of Jews in that city. It was during the reign of **Ptolemy II.**, Philadelphus, B.C. 287 or 286, that the Septuagint version of the Old Testament was compiled (p. 107).

Ptolemy V., Epiphanes, B.C. 205, is the Ptolemy referred to on the **Rosetta Stone** (Plate VII., p. 95). This stone was discovered at Rosetta by one of the savants who accompanied **Napoleon** on his Egyptian Expedition in 1798. At the taking of Alexandria it passed into the hands of the British. It well deserves the prominent place given to it in the British Museum, for it supplied the key to the decipherment of the hieroglyphic writing. The decree is engraved upon the stone in two languages and three forms of writing — the hieroglyphic or ancient Egyptian, the demotic or modern Egyptian, and the Greek. The first had up to the time of this discovery baffled the students, but, after several others had attempted it, Thomas Young and Champollion solved the problem. The names of **Ptolemy** and **Cleopatra** gave the key, for noticing the lines round certain characters, they believed that these cartouches contained the royal names, and knowing from the Greek and demotic below that these two names occurred several times in the inscription, they succeeded in deciphering them; and by means of the letters of the alphabet thus discovered they obtained the key to the whole hieroglyphic alphabet. A similar inscription, in these same three forms of ancient script, is shown in Bay 28 (No. 957), a decree of Ptolemy III., Euergetes I., about B.C. 238.

Many of the Roman emperors whose statues we saw at the commencement of our visit (pp. 1–7) adopted Egyptian names and titles, and are represented by Egyptian inscriptions.

The stele in Bay 27 (No. 1052) records building operations of **Tiberius Cæsar** about A.D. 20, also the tablet in Bay 29 (No. 1053).

The stele in Bay 32 (No. 1057) belongs to the reign of **Nero** at the period when, according to tradition, St. Mark was preaching Christianity in Alexandria. A stone in Bay 26, No. 1059, bears the names of **Diocletian** and **Constantine.** It was Diocletian who issued the edict against the Christians in Egypt which was followed by such terrible persecutions. The stone is from one of his buildings in the island of Philæ. Several sepulchral tablets of Egyptian Christians, or **Copts,** are shown in Bay 32, Nos. 1106, 1145, 1117; and in Bay 30, Nos. 1136, 1160, and 1103 amongst others. The last was set up in memory of the "father" of one of the numerous monastic settlements (see p. 53). There are many Coptic remains in this part of the gallery, some of them showing, as we have already seen (p. 53), that the sign of the cross was adapted from the ancient Egyptian sign for life.

Thus in the splendid series of galleries shown in Plate VII. we have passed down amongst the remains of the great world powers who have in turn conquered Egypt. The antiquities speak to us, not only of the Egyptians themselves, but of Shepherd Kings, Persians, Greeks, and Romans; and finally, in the Rosetta Stone, we have represented French and English conquerors of modern date.

The large papyrus in the centre of the gallery is a copy of the Book of the Dead. Facsimiles of other papyri are shown in the rooms upstairs. The weighing of the soul after death is here represented.

THE MANUSCRIPT SALOON.

CHAPTER XIII

HOW WE GOT OUR BIBLE (Plate VIII.)

The Bible student visiting the British Museum will not only be interested in the monuments and inscriptions which so wonderfully illustrate Bible history, but should not leave without seeing the Manuscripts and printed books which explain how our Bible came to us in the present form. They demonstrate in a most complete manner the history of the Book itself. Probably in no other collection in the world can the subject be so clearly unfolded before our eyes.

Returning to the Entrance Hall we pass under the clock through the Grenville Library into the Manuscript Saloon, where, in **Cases G and H,** some of the typical MSS. of the Bible have been arranged "to illustrate the textual history of the sacred Scriptures, from the earliest known copies of them in the original Hebrew and Greek down to the appearance of the first complete Bible in English."[1]

In **Case G** (Plate VIII.) we see one of the three great Biblical treasures of the world. It is the **Codex Alexandrinus,** a Greek manuscript of the Bible, which was written in the fifth century.[2] It belonged to the

[1] *Guide E*, from which many of the descriptions of MSS. in this room are taken (p. 109).

[2] It also contains the so-called Epistles of St. Clement of Rome. See p. 131.

Patriarchal Chamber at Alexandria, and was presented to Charles I. by the Patriarch of Constantinople, formerly of Alexandria. Only two Biblical MSS. of older date are known to exist. These are the **Codex Vaticanus,** which is treasured in the Vatican Library, and the **Codex Sinaiticus,** which was discovered by Tischendorf in 1844 in the convent of St. Catherine on Mount Sinai. Some of the leaves, which he rescued from a basket of papers for lighting the convent fires, are at Leipzig, while the rest of the MS., obtained in 1859 with great difficulty, is at St. Petersburg.

Photographs of the Codex Vaticanus and the Codex Sinaiticus are shown in the same Case, above the Alexandrian Codex. It will be noticed that the columns in the Sinaiticus are very narrow. It is probable that it was copied from a papyrus roll, such as those on which the earliest Manuscripts of the New Testament would be written in the first three centuries after Christ. Papyrus MSS. are shown in **Case A** in front of the Biblical MSS.[1] (the nearest Case in the illustration) (Plate VIII., p. 105.) In the corner of the Case, No. 11 is a fragment of a Psalter (Ps. **12.** 7, **15.** 4) on papyrus, found in Egypt in 1892. It was written in the late third or early fourth century, and thus "is one of the earliest MSS. of any portion of the Bible at present known to be in existence."[2]

Side by side with the ancient Greek MS. is the oldest MS. in **Hebrew** of any considerable part of the Scriptures —a copy of the Pentateuch written in the ninth century. (Plate VIII., p. 105.) No older copy has been preserved to us, owing to the custom among the Jews of doing

[1] In the corner of Case B, near to the Biblical MSS., is a wax tablet such as was commonly used for writing purposes. See Luke **1.** 63.

[2] *Guide E,* pp. 74, 75.

away with any of the sacred MSS. that should become damaged or defective. The marginal notes at the side of the text are called the *Lesser Massorah*, those at the top and the bottom are the *Greater Massorah*.

In the triangular portion of the same Case, on the other side of the Codex Alexandrinus, is the Gospel of St. Luke in Greek (**Codex Nitriensis**) — a *palimpsest* manuscript (one, that is, in which the original writing has been partially washed out and another work written above it). The original writing consists of portions of St. Luke's Gospel; and a Syriac treatise by Severus of Antioch has been written above it at right angles to the Greek. The Syriac is dated at the beginning of the ninth century, the Greek in the sixth century.

No. 9, on the right side of the same Case (at the end), is another example of a *palimpsest* MS. Arithmetical tables and problems have been written over the Gospel of St. John, which is in parallel columns of Greek and Coptic (see p. 53), probably of the sixth century. These two MSS. are very suggestive of the way in which God's Word has constantly been handled. It is but too often obscured by a human treatise, or nearly obliterated by men's problems and calculations.

After the original Greek and Hebrew MSS. we come to translations—or versions of the Scriptures.

The first of these is a copy of the **Septuagint,** No. 4 (Plate VIII., p. 105), the Greek translation of the Old Testament, commenced by Jews in Alexandria about the middle of the third century B.C. Many legends surround the story of its origin. It is stated that, at the instance of Ptolemy Philadelphus (B.C. 285–247), the Jewish high priest sent a copy of the Law to Alexandria, accompanied by six chosen interpreters from every tribe, making seventy-two in all. One familiar legend, which has been proved a

forgery, says that seventy elders translated it, and that their work, done independently, agreed in all respects. We know, however, that it was translated at Alexandria, and that the translators numbered seventy or more. This fact has given it the name Septuagint, and it is often represented by the Roman figures LXX. It is the version of the Old Testament which must have been best known in New Testament times. This copy was written in the thirteenth century. There is a copy of Judges and Ruth in the Septuagint in **Case B,** No. 44, written in the tenth century.

Nos. 6 and 7, **Case G,** are in **Syriac.** The one contains the four Gospels in the earlier version, and is dated in the fifth century; the other is a copy of the Pentateuch in the later version known as the *Peshitto* (or 'simple'). It became the authorised version of the Syriac Church. This MS. was written in A.D. 464. It "is one of the earliest extant copies of the *Peshitto,* and the earliest MS. of the Bible in any language of which the exact date is known."

Nos. 8, 9, and 10 are in the **Coptic** of Upper, Middle, and Lower Egyptian dialects. They contain, severally, the Apocalypse, the Gospel of St. John (to which reference has been made above), and the Epistles and the Acts. The last has an Arabic translation in the margins. No. 8. is dated in the fifth, and No. 9 in the sixth century. No. 10 was copied much later, in the fourteenth century, from a MS. of a century earlier. All these important MSS. are well shown in the illustration in the Case of Bible Manuscripts.

In **Case H,** the corresponding Case on the other side, we have Biblical MSS. in Latin and English. The two most important versions being—the Latin or **Vulgate** of **Jerome**, and the first **English** Bible of **Wycliffe.**

There are several complete copies of the Vulgate, large and small. No. 16 with illuminated initials, No. 13 a very

large volume, and No. 14. Others contain only portions, such as Nos. 11, 12, which contain the Gospels; No. 15 the Acts, Epistles, and Apocalypse. They are arranged according to their dates. No. 11 was written in the sixth or seventh century; No. 17 in the thirteenth.

No. 13 is a revised edition of the Vulgate, the revision being undertaken by **Alcuin of York,** then Abbot of Tours, by **Charlemagne's** orders.

It was in A.D. 383 that Jerome, in his retreat at Bethlehem, began to revise parts of the old Latin version —the *Itala*—that had been made for the Church of Carthage, and had been translated from the Greek. It was very incomplete and imperfect. In A.D. 390 Jerome started on a much greater work, viz. that of translating the Old Testament from the original Hebrew. He was fourteen years completing his task, but it was very long before the Vulgate was generally accepted. In the Cases round us there are many MSS. from the Vulgate. Three very large volumes, written in the eleventh and twelfth centuries, stand in the lower part of **Case C** on the floor.

It was from the Vulgate that Wycliffe in the fourteenth century translated the Bible into English, and for the first time the people of England were able to read it in their native tongue. Some attempts had been made to translate portions, as, for instance, **Bede's** translation of the Gospel of St. John, which he completed on his deathbed.

No. 18 in **Case H** is the Pentateuch, and Book of Joshua paraphrased in English by **Ælfric** the Grammarian, produced early in the eleventh century. It can scarcely be termed a version, but it was "the earliest form in which the Old Testament narrative was made accessible to any English readers in their own tongue." No. 19 is a copy of the four Gospels in English, of the Anglo-Saxon or

Wessex version, produced early in the eleventh century, the earliest English version of the Gospels. This copy belonged at one time to **Archbishop Cranmer.** In the magnificent **Lindisfarne Gospels** (see p. 119), written about A.D. 700, an Anglo-Saxon paraphrase was added under the Latin words about two hundred and fifty years later.

It was the work of Wycliffe and his followers to put the complete Word of God within reach of the common people, and the story of its rapid circulation is the story of the dawn of the Reformation. There are several copies in this Case of Wycliffe versions. No. 23 is an interesting specimen of a small pocket portion. The Epistles and Revelation are contained in this little volume. To possess such a book may have meant danger to the house in which it was found, and even death at the stake to its owner.

All these copies of the Scriptures are in manuscript, and when we think that for these many centuries the accuracy of the copies depended on the care of the writers, the wonder is, not that a few clerical errors have crept into our Bibles, but that so few have been discovered there. The Biblical "criticism" which compares the text of the various MSS., in order to determine which of the divergent readings are correct, is of the greatest value. It is said that in the Codex Sinaiticus there are traces of seven different corrections between the fourth and twelfth centuries.

As we look at these manuscripts of the Bible, and realise that all our versions were derived from such copies, it will easily be understood that the mistakes due to a copyist's blunders do not interfere with the grand fact of the inspiration of God's Word.

Passing through the doorway in the illustration (Plate VIII., p. 105) we come to the King's Library.

Just inside, on the right, in **Case A,** there are some interesting Biblical MSS.—No. 5, the Book of Genesis in the *Peshitto* version, or usual **Syriac,** written in the sixth or seventh century. No. 6, a fragment of the Gospels of St. Matthew and St. John, in the same, with an **Arabic** translation of the early tenth century. No. 8, the four Gospels in **Armenian,** dated A.D. 1181. In **Case D,** on the other side of the room, there are two specimens of the Gospels in **Coptic,** one on paper, probably written in the twelfth or thirteenth century, the other, No. 14, having an Arabic version as well as the Coptic (see note at end of chapter).

But the contents of the greater number of Cases in this room are printed books, arranged to illustrate the history of printing in the various countries. This invention was used of God to increase the circulation of the Scriptures in a wonderful way, and it was also facilitated by the advance in the manufacture of paper. A large sum of money was needed to pay for the labour of copying the Bible by hand, and the vellum itself was expensive, but these inventions soon enabled men to produce them more cheaply.

In **Case II.,** the large one on the right (Plate VIII., p. 105), we see the first products of the printing press.

The first book printed in Europe was a **Latin Bible,** No. 3. It is supposed to have come from the **Gutenberg** press in 1456. It used to be known as the **Mazarin Bible,** because the first copy that became famous was in Cardinal Mazarin's library. A second copy of the same date is shown in this case.

In **Case VIII.,** No. 3, is a **French** New Testament printed at Lyons about 1478, or about forty-four years before Luther's German Bible appeared.

But it is in the English Bible that we are most

interested, and the earliest copies of this may be seen in **Case XIII.** These books were not printed cheaply, for it was at the risk of men's lives that they were brought out and circulated, when the so-called "Church" did not permit the reading of the Bible.

No. 9 is a fragment of the first edition of **Tyndale's** New Testament, and the only fragment known to exist. He translated from the original Greek. In 1525 three thousand of the first ten sheets had been printed at Cologne, when the editors had to flee to Worms.

"It was probably not until the beginning of 1526 that the first copies reached this country. Money for the work had been found by a number of English merchants, and by their means the copies were secretly conveyed into England, where they were eagerly bought and read on all sides. The leaders of the Church, however, declared against the translation. . . . Sir Thomas More wrote against it with much bitterness. . . . The Book was solemnly burnt at Paul's Cross, and the bishops subscribed money to buy up all copies obtainable from the printers; a proceeding which Tyndale accepted with equanimity, since the money thus obtained enabled him to proceed with the work of printing translations of other parts of the Bible.

"The account of this transaction given by the old chronicler Hall is very quaint. After describing how a merchant named Packington, friendly to Tyndale, introduced himself to Tunstall, Bishop of London, and offered to buy up copies of the New Testament for him, he proceeds thus: 'The Bishop, thinking he had God by the toe, when indeed he had the devil by the fist, said, "Gentle Mr. Packington, do your diligence and get them; and with all my heart I will pay for them whatsoever they cost you, for the books are erroneous and nought, and I intend surely to destroy them all, and to burn them at

Paul's Cross!" Packington came to William Tyndale and said, "William, I know thou art a poor man, and hast a heap of New Testaments and books by thee, for the which thou hast both endangered thy friends and beggared thyself, and I have now gotten thee a merchant which, with ready money, shall despatch thee of all that thou hast, if you think it so profitable for yourself." "Who is the merchant?" said Tyndale. "The Bishop of London," said Packington. "Oh, that is because he will burn them!" said Tyndale. "Yea, marry," quoth Packington. "I am the gladder," said Tyndale, "for these two benefits shall come thereof; I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word; and the overplus of the money that shall remain to me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again, and I trust the second will much better like you than ever did the first!" And so forward went the bargain, the Bishop had the books, Packington had the thanks, and Tyndale had the money.'"[1]

The first printed English Bible, 1535, is shown just below, No. 10. Edited, and as regards the parts not already rendered by Tyndale, translated by **Miles Coverdale,** probably printed at Zurich.

After Tyndale's death other versions appeared. His friend **John Rodgers** in 1537 issued a Bible under the name of "Thomas Matthew," embodying Tyndale's translations, and adding to them from Coverdale's. **"Matthew's Bible"** became the first Authorised Version, for it secured the sanction of the archbishop and of Henry VIII.

On the other side of **Case XIII.,** No. 4, is a copy of the first edition of **Cranmer's Bible,** 1540, revised from "Matthew's Bible" at the instigation of Thomas Cromwell,

[1] Dr. Kenyon in *Our Bible and the Ancient Manuscripts*, pp. 212, 213.

Earl of Essex. There is a prologue by Archbishop Cranmer, and this copy bears an inscription showing that it was presented to Henry VIII.

In **Case XIV.** there are some other interesting copies and translations of the Bible. No. 3, the first printed in **Scotland**, 1576–79; No. 5, the first edition of the New Testament in **Irish**, 1602; No. 6, the first portion in **Welsh**, 1567; and No. 7, the first Bible printed in **America**—John Eliot's translation into the language of the **Indians** of Massachusetts.

And finally, in **Case XV.**, No. 5 is a copy of the first edition of the so-called "**King James' Bible,**" or **Authorised Version** of 1611. Thus we are brought down to the very times in which we live, for this, in its later editions, is the Bible we are still using.

It takes us but a few minutes to look at all these MSS. and versions, but they tell us the history of our English Bible through many centuries. The book that cost so much to our forefathers is now free to all, because of what they suffered to win this freedom for us.

It was the Church of Rome that burnt the Bibles and their readers in the days of Wycliffe and Tyndale, and the Church of Rome would do exactly the same now if it had the power.

The history of the Bible and the way it has been treated is really the history of the "Church" itself. Its condition at any period can be gauged by the place which is given to God's Word. So it was in ancient days in Israel's history. If the law of the Lord was prized, studied, and obeyed, the land prospered, but if it was neglected the people suffered. History repeats itself, and the way in which God's Word in those days was forgotten and ill-used is illustrative of the treatment of the Scriptures since New Testament times.

At one time we read of the law of the Lord being re-discovered after having been *hidden* in the temple for a long period.[1]

On another occasion the Word of the Lord by one of His prophets was cut with a *penknife* and cast into the *fire* on the hearth till it was consumed in the fire.[2]

These three methods of rendering God's Word of none effect mark not only incidents but eras in Church history.

For centuries it was *hidden away*—and buried under rubbish. Then in the fifteenth and sixteenth centuries, after it had been re-discovered by the Reformers, it was *burnt* in the *fire*—now it is suffering by the use of the "*penknife*" of so-called Higher Critics. But in spite of all attempts to destroy it, the Old Book still stands—"The Word of the Lord endureth for ever."[3]

[1] 2 Kings **22.** 8. [2] Jer. **36.** 20–23.

[3] In Case A (see p. 111), it is interesting to notice an illuminated copy of the *Mishnē Tōrāh* by Maimonides, dated A.D. 1472. Maimonides was a learned Jewish rabbi and a great Talmudist of the twelfth century. This, his chief work, is the "systematic codification of the whole of the Jewish law as it is found in the Bible, the Mishnah, etc. . . . It is to this day a place of tournament for all Talmudists" (*Ency. Brit.*). A study of such a commentary of the Mishnah, or traditional oral law, with all its burdensome requirements, would illustrate and explain the Lord's scathing denunciation of the Jews in Mark **7.** 6–13: "making the Word of God of none effect through your tradition."

Side by side with this Rabbinical MS. is another interesting fragment: "Portions of the original Hebrew text of Ecclesiasticus found in the Genizah of the ancient disused synagogue in Old Cairo. Probably written in the earlier part of the twelfth century."

CHAPTER XIV

CHURCH HISTORY

In our walk through the Galleries we have already noticed many things illustrative of Church history. Before leaving the Museum it is interesting to gather together the threads, and trace them still further in the Manuscript Saloon and King's Library, where there is abundant material for the study. Those who have the time to do so will be amply repaid if they devote one visit entirely to this subject.

At the beginning of our "Gallery round" we noticed in the Roman Gallery the dawn of Church history. We saw the Portrait Sculptures of the Cæsars, the persecutors of the early Church, and tried to picture the condition of the Christians who lived in their times (see p. 7); we read in the Ephesus Room and Elgin Room of Paul's visits to Ephesus and Athens, and the foundation of the Churches there. Then in the Third and Fourth Egyptian Rooms we saw evidence of the rapid leavening that took place as shown by the Coptic and Gnostic remains. In the early Christian Room we found many interesting relics of the first few centuries which illustrate the declension of the Church. But it is amongst the MSS. and books that we find such a rich collection of illustrations.

The Libraries are full of new interest if we come to them well grounded in Church history, and look at

MSS., autographs, books, etc., in the light of such knowledge.

Returning to the Cases where the Biblical MSS. are kept, we think of the days when they were written. The earliest go back to the fourth century, when the "Church" had become paganised instead of the world having become Christianised. The so-called conversion of Constantine, whose portrait we saw amongst the early Christian antiquities (see p. 85), had changed things greatly, and the picture of the times in which the "Fathers of the Church" lived is a very dark one.[1]

The names we see attached to many of the Latin and Greek MSS. bring before us some of the best known of these so-called "Fathers." In **Case C** there is a treatise of **St. Cyprian** (No. 72), the Bishop of Carthage, who was martyred by the decree of Valerian, A.D. 258. Nos. 61 and 93 are two of the works of **Origen**, who was born about A.D. 185. His father, Leonidas, was murdered under Septimius Severus, but Origen himself was sent for by Mammæa, the mother of Alexander Severus, who learnt from him some of the doctrines of the gospel (see p. 7).

Origen, by trying to harmonise Christianity with philosophy and the other systems around him, introduced much error into his writings. The name of **Jerome** occurs again and again in this and in **Case D** as the translator of the **Vulgate**, and as the author of treatises. The histories of the time do not give us a very attractive picture of his character, and much of his teaching was at variance with the Bible, over which he laboured so nobly. These were the days when the great Arian controversy rent "the

[1] See *The Bible or the Church?* Sir Robert Anderson; *The Influence of Greek Ideas upon the Church*—Dr. Hatch's *Hibbert Lectures*; Dean Milman's *History of Christianity*, etc.; *The Lives of the Fathers* and *Gathering Clouds*, Dean Farrar.

Church" and filled Southern and Eastern Europe with dissension and bloodshed. The triumph of the Arian party in Constantinople led to the exile and death of St. Chrysostom, the "golden mouthed" patriarch of that city.

In **Case B**, No. 38, are some "Hymns used in the Greek Church," reminding us of the great rivalry and subsequent division between the churches of the East and West. When Constantine transferred the seat of empire to Byzantium and built Constantinople, the rivalry between the East and the West began; and while the Greek or Eastern Church became Arian, the Western or Latin adhered to the Nicene creed (see p. 88).

No. 101 contains homilies of **St. Ambrose, St. Gregory,** etc. The story of Ambrose, Bishop of Milan, is well known. Thessalonica had offended the Emperor Theodosius, and, in spite of the intercession of Ambrose, the city, in A.D. 390, was put to the sword. Artists have often tried to depict the memorable scene when Ambrose refused to admit the proud emperor to the church, and obliged him to do long penance for his crime and humble himself in the dust before he was allowed to enter once more. No. 108 (also in **Case C**) is a copy of **St. Augustine's** *Commentary on the Psalms.*

The MSS. before us are copies of the writings of these "Fathers" of the second, third, and fourth centuries. If we could study them, we should find that they contain a strange mixture of truth and error, for it is a great mistake to think that the teaching of the first few centuries of the "Church's" history was pure and trustworthy. The writings of the "Fathers" do not compare well with the Scriptures on which they professed to be writing commentaries.

But to know the history of these men is to gain an

insight into the character of the first few centuries of the "Church's" history.

These MSS. as well as the Biblical MSS. in **Case G** were almost without exception copied in monasteries. Reference has already been made to the vast number of anchorites, monks, etc., that immolated themselves, at first, in Egypt especially.[1] We read that in the desert of Nitria alone there were five thousand,[2] and two of these MSS., No. 3, the palimpsest Gospel of St. Luke, and No. 6, the Syriac Gospels, were written in the monastery there.

It is impossible to compute the numbers of those who through the Middle Ages thus tried to withdraw themselves from the darkness instead of giving light. God doubtless had His witnesses among them, and He has overruled their mistakes to His own glory in this respect at least, that they became the preservers of the Manuscripts of the Bible. But if instead they had all been missionaries, the Word of God would have spread throughout the world, and would have done much to dispel the darkness. The copies of Scripture were regarded with superstitious reverence, instead of being studied by the help of the Holy Spirit. In the Ecclesiastical History of **Simeon of Durham,** shown in the central octagonal **Case F,** No. 5, the exhibited page gives a description of the perilous voyage of the monks of **Lindisfarne,** who, with the body of St. Cuthbert and a copy of the Gospels written in his honour, fled from an invasion by the Danes. During a "storm, while the ship was lying on her side, a copy of the Gospels, adorned with gold and precious stones, fell overboard and sank into the depths of the sea." The

[1] Amongst the Greek MSS., Case A (Plate VIII., p. 105), there is a papyrus (No. 16) containing a petition from a recluse in the temple of Serapis, at Memphis, B.C. 161. It was from the devotees of this heathen deity that the monastic idea first arose (see p. 53).

[2] Dean Milman's *History of Christianity*, vol. iii. p. 209.

history describes how they prostrated themselves at full length before the feet of the "Saint's" body, and, having reached the shore at length, "the accustomed help of their pious patron came to their aid," the tide went out further than usual, and they found the book on the strand unspoilt. The identical MS. is now in the British Museum, and may be seen in the adjourning room leading to the students' rooms. It is very beautifully illuminated, and it seems scarcely possible to believe that it ever fell into the sea.

In all parts of these rooms there is evidence of the immense power that was centred in these religious houses. The "Church" had assumed an entirely wrong position in the world. The temporal power for which it had long been struggling, passed more and more into the hands of those who professed to be followers of the Lord Jesus Christ, but by their lives too often denied Him.

We have already compared this state of things with the days when the early Christians were persecuted by the Cæsars (see pp. 7, 8). Well may we ask what has happened as we walk from the Roman Gallery into the Manuscript Saloon. The Cases full of charters give evidence to the constant acquisition of lands by the abbots and priors who ruled the religious houses. The great **seals** in **Case M** show that those of the archbishops and bishops of England and Wales, of abbots and abbeys, were equal to those of the kings themselves; and the student of history knows that the kings of Europe, England included, were often made to tremble before the power of the prelates.

In **Case F** (Plate VIII., p. 105) there are several other interesting Chronicles. No. 1 was written in the twelfth century, and the passage exhibited describes the preaching of Christianity in Ireland by **St. Patrick,** beginning in A.D. 485. He must have been a true mission

preacher, who knew the simple gospel. He was born in Scotland of Christian parents, his mother being sister to Martin of Tours, but he was carried off by Irish pirates when quite a lad. During his captivity the truths he had before learned were blessed to him, and he became truly converted. He gained his freedom, but soon afterwards decided to go and preach the gospel to the barbarians of Ireland. As a result of his preaching, Ireland was flooded with gospel light, and missionaries went forth to other lands.

No. 2 is a copy of the celebrated Ecclesiastical History of the **"Venerable Bede"** (Plate VIII., p. 105). He was born in 673, and lived all his life as a monk at Jarrow in Northumberland. The story of the deathbed scene is very familiar, for he passed away just as he had completed his translation of the Gospel of St. John. (There is an older copy in **Case C,** No. 64.) The passage exhibited gives the account of Gregory's visit to the slave market at Rome, where he saw the captives from Britain, and made his three puns. "He asked therefore, again, what was the name of the people, and it was answered that they were called Angles. 'Good,' said he, 'for they have an angelic face, and such should be co-heirs of the angels in heaven.' He was told they were of the province of Deira. 'Good,' said he, 'De-ira, they are snatched from wrath' (*de-ira* in Latin.) . . . He was then told that their king was called Ælla, whereupon, playing upon the name, he said, 'Alleluia, the praise of God the Creator must be sung in those parts.' Then going to the bishop of the Roman and Apostolic See (for he was not yet bishop himself) he asked him to send some ministers of the Word into Britain, to the people of the Angles, by whom they might be converted to Christ." And so **Augustine** was sent to introduce

papacy into England. *A Life of St. Augustine of Canterbury* is shown in **Case D,** No. 113.[1]

The struggle for the supremacy raged for several centuries, for Rome desired nothing less than full power, not merely ecclesiastical, but political. Everything was to be under its control. It was this that led to the murder of Thomas à Becket in the reign of Henry II., A.D. 1171, which again brought about the complete subjection of the king. But when, in 1207, **John** revolted, he was excommunicated, and the whole country was placed under the ban of Rome, the throne was declared vacant, and was offered to the King of France. Such was the power of Rome in those days that John submitted abjectly, and the **bull of Pope Innocent III.,** which ratifies the submission, is here exhibited, **Case V.,** No. 38. The country was handed over to Rome in the presence of the Papal Legate, Randulph, and received back by John on his "promising for himself and his successors fealty and a yearly payment of 1000 marks."

The terms of John's oath, taken on 15th May 1213, are as follows:—

"I, John, by the grace of God, King of England and Lord of Ireland, in order to expiate my sins, from my own free will and the advice of my barons, *give* to the Church of Rome, to Pope Innocent and his successors, the kingdom of England, and all other prerogatives of my crown. I will hereafter hold them as the Pope's vassal. I will be faithful to God, to the Church of Rome, to the Pope *my master*, and to his successors legitimately

[1] "The Church founded by Augustine of Canterbury was not the Church of England, but a branch of the Church of Rome in England. Pope Gregory's mission corrupted and eventually stamped out, so far as the southern kingdom was concerned, the purer Christianity of the ancient Church of Britain—a Church founded in apostolic times by apostolic emissaries."—Sir Robert Anderson in *The Bible or the Church?* p. 99.

elected. I promise to pay him a tribute of 1000 marks; to wit, 700 for the kingdom of England, and 300 for the kingdom of Ireland."[1]

The triumph of the Pope was shortlived, for two years later the king was forced by his barons, who felt greatly humiliated by the degradation of this submission, to affix his seal to the famous **Magna Charta,** the great charter of the liberties of England. A copy of this is to be seen here, No. 40. The remains of the original, much damaged by fire, may be seen in the inner room, also a second copy of the oath of John. Part of the Great Seal remains, for it was "signed" by means of a seal, not a signature.

The document in **Case VI.,** No. 53, is a relic of the **Crusades.** It is a "covenant by Pain de Chaworth and Robert Tybetot to serve Edward, son of Henry III., in the Holy Land with twelve knights for one year for 1200 marks and their passage, *i.e.* hire of ship, water, and horses. Dated at Westminster, 20th July, 54 Hen. III."[2]

We have already noted (p. 86) how, even in the early days of the "Church," pilgrimages were made to places consecrated to the memory of the martyrs. Very soon streams of pilgrims visited the Holy Land and the sacred places there, and in the eleventh century the Roman Church began to call on the faithful from all parts of Europe to enter upon these "Holy Wars," viz. to wrest these sacred spots from the power of the Turk. The story of the Crusades is well known to all; it is interesting that this phase of so-called "Church" history is also represented in the Manuscript Saloon.

They marked another aspect of Rome's power during the three centuries which followed. The preaching of the "cross" no longer meant what it had done in the days of the apostles. It was a call to arms, and men

[1] *Ency. Brit.*, 8th Ed., vol. viii. p. 677. [2] *Guide E*, p. 44.

were taught that such things would give them favour in the sight of heaven and help towards the salvation of their souls. Whilst a false superstitious value was put on the wood of the cross, and the spot on which it was supposed to have stood, the work accomplished on that cross was forgotten, misunderstood, or ignored. If the so-called head of the "Church" had preached instead a crusade against sin, and armies of soul winners had gone forth from their homes for Christ's sake, how different would have been the history of Europe and of the "Church." The indulgences were a source of immense revenue to Rome. Two indulgences relating to a later Crusade may be seen in the King's Library (see p. 132).

Returning to the octagonal case in the centre of the room, there is one more Chronicle which is worth looking at, as illustrating an important epoch in "Church" history, viz. No. 14, the Chronicle of **St. Albans,** 1328–1388. The page exhibited is from the description of the trial of **Wycliffe** at St. Paul's in 1377. The tone of the chronicle is bitterly opposed to Wycliffe and his protector **John of Gaunt,** and was suppressed when **Henry IV.,** son of John of Gaunt, came to the throne. At the trial, when Wycliffe was to appear before the bishops, he was accompanied by John of Gaunt and **Lord Henry Percy,** the Marshall of all England. A quarrel arose between the two parties, and thus Wycliffe was delivered. No. 148, in **Case E,** contains some tracts attributed to Wycliffe.

But we have here gathered together not only books written by those whose names are familiar to students of "Church" history, but the actual handwriting of many famous characters.

If a history of the Reformation could be brought out illustrated by original autographs of the chief personages

to which reference was made, the value of that volume would be almost priceless, yet in this room alone we have the handwriting of many of the most celebrated of these.

It is with peculiar interest that we turn to one spot in this MSS. Saloon. In **Case VIII.**, on the right of the entrance to the Students' Room, is a little group of autograph letters, which recall many memories of these stirring times. **Martin Luther!** how much that name means to us. Here is a letter (No. 2) from his hand. The brave champion of the faith writes to **Thomas Cromwell,** Henry VIII.'s Secretary of State, rejoicing in Cromwell's zeal for the cause of Christ and his power to advance it. This was written in 1536, ten years before his death, and fifteen years after **Henry VIII.** had gained the title "Defender of the Faith" by writing against Luther. In 1522 Luther wrote to George Spalatin: "I must reply to the growling lion who calls himself King of England. The ignorance the book displays is not to be wondered at in a royal author, but the bitterness and lies are gigantic. How Satan rages! But I shall embitter him more."[1]

The original Bull of **Leo X.** conferring the title upon Henry is on the wall near the entrance to the King's Library.[2] A copy of the book which he wrote against Luther is in the King's Library (p. 133). But since then Henry had cast off the papal yoke, as we shall see farther on.

No. 3 is a letter from Luther's friend, **Philip Melancthon,** to Henry VIII.

No. 1 is from **Erasmus,** the learned Dutch scholar,

[1] *Letters of Martin Luther*, translated by M. Currie.

[2] Next to the Bull of Leo X. hangs a grant of **Mahomet II.**, Sultan of the Ottoman Turks. Dated the week following the **Capture of Constantinople** by the Turks, 29th May 1453. Those were dark days for the Christians in the east of Europe.

who studied at Paris and at Cambridge, and often visited England. It was he who did so much to revive the study of Greek by bringing out an edition of the Greek Testament. Though he never took the stand for the truth which Luther, Melancthon, and others took, he had his share in the work of the Reformation. "Reuchlin and Erasmus gave the Bible to the learned, Luther gave it to the people."[1]

No. 4 gives us two familiar and much honoured names, for it is a letter from **Calvin** to **William Farel,** pastor of the church of Neufchâtel. Farel had first come to a knowledge of the truth through the preaching of Lefevre, at the university of Paris, before Luther had become famous.

The light of the Reformation sprang up almost simultaneously in several of the countries of Europe, as God's Spirit called forth one and another to do His work. Both Farel and Calvin were brought into the light in Paris, though they laboured afterwards in Switzerland. To be familiar with the lives of these five men would be to know a good deal of the history of the Reformation in Germany, France, Switzerland, Holland, and England.

But at the other end of the same case we see the handwriting of some very different men—**Voltaire** (No. 16), **Jean Jacques Rousseau** (No. 17), **Immanuel Kant** (No. 20). Voltaire thought that the Bible was an exploded book, but it still lives. Neither his bitter hatred, nor the rationalism of the great philosopher Kant, nor the scepticism of Rousseau, have been able to undo the magnificent work of these champions of the truth. But, in spite of Voltaire's opposition to Christianity, and the dangerous views of Rousseau, which so influenced the generation then living and helped to bring about the French Revolution, both

[1] Merle-d'Aubigné's *History of the Reformation*, vol. i. p. 124.

these men used their pens on behalf of the Protestants. The cruel persecutions of "the Church in the Desert" roused their feelings of humanity, and their efforts were largely instrumental in causing the martyrdoms to cease, and some of the galley-slaves to be released. In the letter shown here, Rousseau refers to his labours on behalf of Protestants.

In **Case I.** there are three autograph letters of foreign sovereigns who played a very important part in the history of the "Church." No. 32 is a letter from **Charles V.** to his daughter-in-law **Mary,** Queen of England, expressing his wish to see his son **Philip,** to whom he was on the point of resigning the crown of Spain. How many scenes these three names bring before us—Charles V., Philip II. of Spain, and Bloody Mary! Charles V., before whom Luther stood on his trial at Worms;[1] Philip II., who afterwards despatched the Invincible Armada to conquer England; and Mary, who sent so many martyrs to the stake at Smithfield.

No. 33 is a letter of **Henry IV.**, King of Navarre and France. It was his marriage with Margaret, the daughter of Catherine de Medici, which had brought so many of the Huguenot nobles to Paris just before the massacre of St. Bartholomew's Eve, for Henry was a Protestant in those days. When all Catherine's sons had died, Henry IV. gave up his Protestantism that he might ascend the French throne. In order to secure some privileges to his Protestant subjects, he passed the **Edict of Nantes.**

No. 34 is an autograph letter of **Louis XIV.** It was he who revoked the Edict of Nantes, and deluged the land with the blood of the Huguenots. The record of his long reign was stained by many sins, and he was persuaded

[1] See Merle-d'Aubigné's *History of the Reformation*; Motley's *Rise of the Dutch Republic*, etc.

by Madame de Maintenon and his priestly advisers that this attempt to exterminate the heretics would expiate these sins.

All the three other letters in this Case are from great kings and generals—Peter the Great, Frederic the Great, and Napoleon. The last refers to his expedition in Egypt, to which, as we have seen, we are indebted for the Rosetta Stone (see p. 103).

Amongst the Historical Autographs are several which are connected with the Reformation period. We have already referred to the great struggle with the Papal power for the supremacy. The power of Rome was effectually broken in the time of **Henry VIII.,** for he threw off the yoke, not because of his love to the gospel, but because the Pope interfered with his arrangements, and refused to sanction his divorce.

No. 46, *The King's Book, or Necessary Doctrine for a Christian Man,* published in 1543, was a revision by Henry of an earlier book. The autograph corrections are in Henry's hand, and in the passage exhibited, refer to the claims of the Papacy. The MS. said: "Herby it may appere that the busshop of Rome contrary to Goddes lawes doth chalenge superioritie and pre-eminence"; and Henry added, "Over all, and to make an apparance that itt shuld be so hath and dothe wrest Scripture for that porpose contrary bothe to the trw menyng off the same, and the auncyent doctors interpretations of the chyrche, so that by that chalenge he wolde nott do wrong wonly to this chyrche off England, but also to all other chyrches in claymeyng superioryte w^t^ ought any auctoryte by God so to hym gyffen."[1]

No. 40 is a letter written by **Cardinal Wolsey,** after his disgrace, to Stephen **Gardiner,** afterwards Bishop of

[1] *Guide E*, p. 14.

Winchester, one of the chief persecutors during Mary's reign.

No. 45 is a letter of **Hugh Latimer,** containing arguments against the doctrine of purgatory. It also has annotations by Henry VIII. This was written in the days when the Reformers were in favour. In after years, in the reign of Mary, Latimer and Ridley, Cranmer, and multitudes of others were led to the stake. At Oxford we may see the place where he and Ridley suffered. The noble words of Latimer are well known: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace in England, as I trust shall never be put out."[1]

No. 43 is a letter from Archbishop **Cranmer** to **Thomas, Lord Cromwell,** thanking him "that your Lordship at my requeste hath not only exhibited the Bible" (in English known as Matthew's Bible (see p. 113)), "which I sent unto you to the Kinges maiestie, but also hath obteigned of his grace that the same shalbe alowed by his auctoritie to be bowghte and redde within this realme . . . assuryng your Lordeship for the contentacion of my mynde you have shewid me more pleasour herin than yf you hadd given me a thowsande pownde."[2] The hand that signed this letter, signed his recantation, in a moment of weakness. We know what grief this sin occasioned him, and when he so bravely recalled his act, he said, "And forasmuch as my hand hath offended, writing contrary to my heart, therefore my hand shall first be punished: for when I come to the fire, it shall be first burned. . . . And when the wood was kindled and the fire began to burn near him, stretching out his arm, he put his right hand into the flame, which he held so

[1] Foxe's *Book of Martyrs* 64, 865. [2] *Guide E*, p. 13.

steadfast and immovable . . . that all men might see his hand burned before his body was touched."[1]

No. 47 is a letter of **Edward VI.**, and No. 48 a **diary** of his reign written with his own hand, the exhibited page speaking of his difficulties with his sister Mary about the celebration of the mass which he had forbidden. He also mentions threats from the emperor (Charles V.) if he, Edward, refused to allow Mary, who was the daughter of Charles' aunt, Catherine of Aragon, to follow her popish practices. We know how soon she, on the death of Edward VI., found herself at liberty to have the mass celebrated throughout the realm, and her subjects who refused to bow the knee were burnt at Smithfield. But she too died, and, during her sister Elizabeth's reign, the attempt of Philip II. to bring the Inquisition into England was frustrated by the defeat of the **Spanish Armada.**

No. 57 in this case recalls that memorable event. It is the resolution of the Council of English Commanders after the defeat "to folowe and pursue the Spanishe Fleete untill we have cleared oure owne coaste and broughte the Frithe weste of us, and then to returne backe againe, as well to revictuall oure ships (which stand in extreme scarsitie), as alsoe to guard and defend oure owne coaste at home."[2] It is signed by the heroes of that day — **Lord Howard of Effingham, Lord Thomas Howard, Sir Francis Drake, Sir John Hawkins,** and others.

Many other names might be noticed in **Case III.**, such as those of **Queen Elizabeth,** No. 61; **Thomas Wentworth,** No. 64; **Archbishop Laud,** No. 65; **Oliver Cromwell,** Nos. 75, 77, 78; and **Graham of Claverhouse,** No. 83, the scourge of the Covenanters

[1] Foxe's *Book of Martyrs*, pp. 924, 925. [2] *Guide E*, p. 17.

of Scotland. This letter gives an account of the skirmish with the Covenanters at Drumclog.

Amongst the English autographs are several which remind us of various periods of Church history in England, such as one on the wall on the left of **Case H,** No. 3, an agreement signed by **John Milton** for the sale of **Paradise Lost.** This name reminds us of the period when Nonconformists became a power in England. In **Case VII.,** No. 17, is a letter of **John Wesley,** who, with his brother Charles and with Whitefield, were the instruments in God's hands of the great revival at the end of the eighteenth and the beginning of the nineteenth century.

In the King's Library (Plate VIII., p. 105) we must first glance at the Cases of Oriental MSS. No. 4, **Case A,** takes us back to early Church history. The label tells us that it contains "Recognitions of **Clement of Rome;** the discourses of Titus, Bishop of Bostra, against the Manichæans; the treatise of **Eusebius** of **Cæsarea** on the Theophania, written at Edessa, A.D. 411. The oldest dated volume extant, Estrangela, in the earliest known form of Syriac writing." Here are several famous names. Irenæus, who lived in the latter part of the second century, tells us that Clement of Rome was the third bishop of Rome, and that Clement "had seen the blessed apostles and conversed with them." Eusebius, Bishop of Cæsarea, the friend of Constantine, was born about A.D. 260, and attended the great council of Nicæa in A.D. 325, and there joined in condemning Arius, but afterwards, with Eusebius of Nicomedia, he tried to reinstate Arius in opposition to Athanasius.[1]

No. 7. is the earliest **Coptic** MS.—a Gnostic work—of the seventh century.

[1] See Smith and Wace's *Dictionary of Christian Biography*, vol. ii. p. 308 ff.

No. 10 is one of the earliest paper MSS. extant, it is in **Arabic**, A.D. 960.

No. 9 is a fragment of the **Koran**, probably of the eighth century, and No. 11 is a complete copy, about A.D. 1200. Mohammed professed to have received his oracles direct from heaven by the angel Gabriel, and they are preserved in the Koran, which is the Bible of the Mohammedans. It was in the beginning of the seventh century that Mohammed "the impostor of Arabia" established his religion, and henceforward the religion of Islam made rapid progress, till it became one of the greatest enemies of Christianity.

In **Case D,** on the other side, there are several **Coptic** MSS., and also two modern **Ethiopic** illuminated books (seventeenth or eighteenth century).

Before the invention of printing from movable type, the letterpress and illustrations were cut out in wood, and the page printed from the solid block. In **Case I.,** block-books are shown. Nos. 2 and 3 were called "the **Bible of the Poor**," and consisted of rhyming verses and texts illustrated. No. 4 is the Apocalypse in Latin. No. 9 is a **Guide-book to Rome** for the use of German pilgrims, about 1475. Did Luther see a copy of this on his memorable journey to Rome, when, as he climbed "Pilate's Staircase," he thought he heard the words "The just shall live by faith," words which changed the whole current of his life and became the keynote of the Reformation?

In **Case II.** (Nos. 1 and 2), side by side with the first printed Bibles, are two **indulgences** granted by Pope Nicholas V., conferring privileges on all Christians contributing to the cost of the war against the Turks. These were printed in 1455, about sixty years before Luther nailed his theses on the church at Wurtemberg con-

demning the sale of indulgences. In **Case XII. b,** No. 10, is the first edition of **Henry VIII.'s book** against Luther, for which the Pope gave him the title of "Defender of the Faith" (see p. 125).

The Bibles we have already seen illustrate most fully the history of the Reformation in England. In **Case XIII.,** close to **Cranmer's Bible,** there is a copy of **"Foxe's Book of Martyrs,"** 1563 (No. 7). "The Actes and Monuments of these latter and perillous days." This book gives us an account of **Tyndale's** life and work, how he was persecuted in England, and went to Germany to finish his splendid achievement of translation; and it tells us something of what the printing of the Bibles cost the Reformers.

In 1527 the writings of Tyndale were prohibited and denounced, and at last Tyndale himself was seized when living at Antwerp, and was put to death in 1536. His martyrdom took place at the town of Filford, eighteen miles from Antwerp, where he was strangled at the stake and afterwards burnt. As he stood firmly amidst the wood, with the executioner at his side ready to strangle him, he lifted up his eyes to heaven, and said in a loud and fervent manner, "Lord, open the eyes of the King of England." As we have already seen, Henry VIII. did become later the instrument by which the Bibles were circulated and read in England, and the copy of Cranmer's Bible (No. 4), in the same Case, which was presented to the king, shows that he sanctioned its use.

In **Case XV.**, No. 4, there is a first edition of the **Prayer Book** of **Edward VI.**

In **Case XVI.**, No. 8, there is an early copy—1678—of **Bunyan's Pilgrim's Progress.** This reminds us of another period when many of God's children suffered for the faith. The wonderful allegory was written in Bedford

Gaol, where John Bunyan had been imprisoned for preaching the gospel. This was in the reign of Charles II.

In **Cases XXIX., XXX.** are many beautifully bound Bibles and other books, some of which belonged to kings and queens of England.

To those who are familiar with the story of the Reformation in England, the splendid copy of the Bible (No. 1) bearing the initials of **Henry VIII.** and **Anne Boleyn** — "probably bound for presentation to the Queen"[1]—recalls much that is full of interest.

No. 9. A New Testament belonging to **Queen Elizabeth** illustrates another chapter in the history of the great struggle. The dark days of Mary's reign had come between, but at last the truth has conquered and liberty to read the Word of God has been won.

[1] *Guide F*, p. 110.

CHAPTER XV

CONCLUSION

THERE are many important lessons to be learnt from the things we have seen in the British Museum.

(I.) We have been confronted with innumerable proofs of the accuracy of Scripture, and the more we compare the records and learn their deeper meaning, the more shall we be convinced that the Bible is indeed the inspired revelation which it claims to be.

(II.) We are also taught in a very striking manner the uselessness of fighting against God.

As we look on the sculptured features of some of these mighty monarchs, or read inscriptions signed with their names, we are reminded how several of them were taught in a miraculous manner their own littleness and God's greatness. We are specially reminded of this in connection with Pharaoh, Sennacherib, Nebuchadnezzar, and Belshazzar. God spake to these men by His mighty acts. He does not now send swift judgment on those who set themselves up against Him, for He is on a throne of grace, but the God who now "commendeth His love toward us, in that, while we were yet sinners, Christ died for us," is the same God who smote these kings, and if His love be rejected He will again prove a God of judgment. Like the people in Egypt, in the time of the Pharaoh of the Exodus, we must either be sheltered under the blood

of the Paschal Lamb or exposed to the stroke of the destroyer—Which is it? If we have never settled the question, may we not take warning from these mighty monarchs, and humbly bow before the God of Israel, who is also the God and Father of the Lord Jesus Christ?

(III.) We feel the importance of possessing some key to the world's history as a whole.

In passing through all these galleries in this wonderful collection of antiquities, we have been conscious of the vastness of our subject, and have been almost overwhelmed in trying to grasp something of its meaning, as page by page has been unfolded before us.

We have been reminded of century after century of events, but it has been impossible to study the monuments chronologically. We have had to pass from one period to another in rapid succession, and then backwards and forwards again and again. We have seen nation after nation rise and fall. We have looked upon the remains of what were once the greatest empires of the world, and have seen how they passed away. Are all these events of history mere accidents?

It has perhaps seemed as though a perfect chaos of dry facts has been presented. Is there, however, no connection between all that we have seen? Can we find no key to the whole? We have been like children playing with a wonderful puzzle; we have fingered piece after piece; have looked on a little bit of the picture on each separate fragment. How are we to put the puzzle together so as to find out the complete picture, or is there no picture at all, but merely confusion? Is there Someone behind the whole Who has been working His own purposes through the centuries?

The key to the puzzle is to be found in God's Word. When the fragments are put together we shall discern

on the completed picture, and connected with each portion, one central figure—that of Israel. God's purposes toward Israel, and through Israel to the world, form the key to the Bible itself and to history as a whole.

Many may think this is a bold assertion, and fanciful also, but we have Scripture warrant for making it. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."[1] This clearly states that the geographical distribution of the nations is in relationship to Israel, and the historical events therefore which have brought about that partitioning of the earth's surface must also be included in this statement.

As Daniel told Nebuchadnezzar, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." "He removeth kings, and setteth up kings."[2]

Throughout the rise and fall of these empires His purposes with regard to Israel have been worked out. This is the key to the politics of the Bible and to the politics of the world. Egypt, Assyria, and Babylon have been dealt with in view of this, and still the thought of Israel governs God's dealings with modern nations. Other purposes were being worked out in the several nations, but this one ran through them all. For instance, Egypt was raised up to shelter His people in the infancy of the nation. Prosperity was given to Egypt while they were there, for it was the time of their greatness. The dynasties that ruled during Israel's sojourn were the mightiest of all. But when Egypt oppressed Israel, it was visited with heavy judgment, as God had foretold to Abraham. "Also that nation whom they shall serve

[1] Deut. 32. 8. [2] Dan. 4. 25; 2. 21.

will I judge,"[1] for they "dealt proudly against them" and became "their persecutors,"[2] and therefore met with disaster.

Assyria was used as the "rod" of God's anger. He was but the "axe" and "saw" in His hand, but afterwards the Lord punished "the fruit of the stout heart of the king of Assyria and the glory of his high looks. For he saith, By the strength of my hand I have done it."[3] Sargon and Sennacherib his son were used to punish Israel, but their pride led to their own punishment. And so with Babylon. God gave the world-power "unto whom it seemed meet unto Him." He calls Nebuchadnezzar His "servant,"[4] for he was raised up to execute God's purpose on Israel; but when He was "wroth" with His people, Babylon did "shew them no mercy,"[5] and so Babylon is judged, and in the very year that Israel's servitude ends Babylon falls into the hands of Cyrus.[6] Cyrus in his turn is raised up to help Israel and to execute judgment on Babylon.[7]

This is the principle upon which God has acted all through the world's history from the time when He first took up Israel. Though He visits Israel by means of other nations, their cruelties to His people are never unpunished. "I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction."[8]

(IV.) Another lesson that we may learn from the monuments as a whole, is that God is faithful to His Word. The things He spake before came to pass. We have noticed this in connection with the defeat of Sennacherib, the destruction of Nineveh, the rise of Cyrus, and the fall of

[1] Gen. **15.** 14. [2] Neh. **9.** 10, 11.
[3] Isa. **10.** 5–7, 12–16. [4] Jer. **27.** 6. [5] Isa. **47.** 6.
[6] Jer. **25.** 12; Ezra **1.** 1. [7] Isa. **44.** 28; **45.** 13.
[8] Zech. **1.** 15.

Babylon, all of which had been foretold. When Israel was set aside for a time, and the world-power was given to Gentile nations because of their failure, God gave to Nebuchadnezzar a vision and an interpretation of the vision, in which He revealed the various powers that would wield the sceptre of the world during the "times of the Gentiles." "Thou art this head of gold," He proclaimed to Nebuchadnezzar. To Daniel afterwards He revealed the names of some of the other powers. After Babylon, the kingdom of the Medes and Persians was to take the ascendency, and to be followed by Greece. Then at the height of its power Greece was to be broken up into four. This was all exactly fulfilled; Alexander the Great's kingdom was divided amongst his four generals.

It is no wonder that those who disbelieve in prophecy, and deny the Divine element in Scripture, believe the book of Daniel to have been written after the events happened.

(V.) If God has fulfilled His Word so strikingly in the past, He will continue to do so until all His purpose has been carried out. There is much still to be fulfilled concerning Israel. Though set aside, it is only for a time. The nations of the world are just as much working out His purposes in regard to Israel as did Egypt, Assyria, and Babylon of old. The Lord Jesus Himself foretold that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."[1]

The image which Nebuchadnezzar saw was a figure of these very "times of the Gentiles," the times when Israel is no longer an independent nation—but the whole of that prophetic vision is not yet fulfilled. He saw a stone fall upon the image so that it was overthrown, and "the stone became a great mountain and filled the whole earth." For God shall "set up a kingdom which shall never be

[1] Luke **21.** 24.

destroyed . . . it shall break in pieces and consume all these kingdoms, and it shall stand for ever."[1]

Thus did the "great God" make known to the king what should come to pass. And the same "great God" lives to-day, and still works to accomplish His purposes. Daniel had a further revelation: "I saw in the night visions, and, behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."[2] This, too, must be fulfilled. And when it comes to pass Israel will be the centre of blessing on this earth, as God has so long planned; and the promises to Abraham, to David, and to the prophets will at last be fulfilled. It was for this that God took up the seed of Abraham: "In thee shall all families of the earth be blessed." This one promise contains the germ of all the subsequent contents of Scripture. From the time when the declaration was made to Abraham in Gen. **12.** the books of the Bible are full of the unfolding of God's purpose, the working out of His plan, the seeming frustration of much of it, the partial fulfilment of a portion of it, the postponement of most of it, and the final consummation of the whole of it.

(VI.) When we study the subjects illustrated in the Manuscript Room and King's Library (Chapters XIII., XIV.) we still find that Israel is the key. We commenced our sketch of "How we got our Bible," by looking at fourth and fifth century MSS. We must go much further back for the true origin, for the Apostle Paul tells us of the Jews, "To them were committed the

[1] Dan. **2.** 35, 44, 45. [2] Dan. **7.** 13, 14.

oracles of God."[1] One of the reasons for which God took up the seed of Abraham was that they might be the guardians of His revelation and the agents to the world for that which was committed to them; but instead of being channels of blessing to the world, they strove to keep it all to themselves.

(VII.) The present position of the children of Israel explains Church history, though the connection may not be apparent at first sight. Alas that there should have been seemingly so little connection between the two, and that the people that are still "beloved for the fathers' sakes" should have been hated by those who call themselves Christians!

There are no chronicles in the MS. Saloon telling of great missionary labours amongst the Jews, but probably there are many things which point to the way in which they were treated till they grew to hate those who persecuted them and "the Christian religion" in whose name all was done.

And yet there is a very great link between Church history and Israel. Even in this department Israel is still the key, as we discover if we examine Romans **11.** It is because Israel has been set aside that the Gentiles of this dispensation have been brought into the place of privilege. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as

[1] Rom. **3.** 2.

it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."[1]

The whole of the present dispensation is included in the two passages under the little word "until"—the one, Luke **21.** 24, represents the "until" of judgment upon Israel—the other, Rom. **11.** 25, the "until" of grace to the Gentiles.

As certainly as the treasures in the British Museum prove that God has fulfilled His Word in the past, so surely are they a guarantee that every remaining unfulfilled prophecy will be literally accomplished. The Lord Himself will come for His own, and then will come in glory to set up His kingdom on earth.

Then the whole picture will be complete. The missing pieces of the puzzle, the absence of which makes it so difficult for us to fit the others in their places, will at last have been supplied, and all the universe will see the finished design of God's purpose.

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? . . . According to this time it shall be said of Jacob and of Israel, What hath God wrought!"[2]

It was when the Apostle Paul had been contemplating the wonders of God's purposes towards Israel and the world, that he broke forth into his marvellous doxology: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."[3]

[1] Rom. **11.** 12, 15, 25, 26. [2] Num. **23.** 19, 23.
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